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Education in the Archdiocese of Milwaukee *

Rev. Edmund J. Goebel, Ph.D.

CATHOLIC Education in the Archdiocese of Milwaukee dates back to 1842 when Father Kundig opened a school in the basement of old St. Peter's Church, Milwaukee. From that humble beginning facilities for elementary and higher education slowly but steadily increased to meet the demands of the growing Catholic population.

The territory of the Archdiocese of Milwaukee comprises seventeen counties, a total area of 9,321 square miles. Though the greater concentrated Catholic population within its limits is urban, there is, nevertheless, an extensive, well-defined rural group. Of the 200 Catholic elementary schools, 108 are urban and the remaining 92 rural or semirural. Milwaukee, of course, is by far the largest urban center in the Archdiocese. Within its metropolitan limits there are 56 parochial elementary schools, ten high schools (one colored), six schools for dependent children, two colleges, Mount Mary and St. Clare's; and one university, Marquette University. In the immediate suburbs of the city there are fifteen additional parochial schools, making a total of 71 elementary parochial schools in greater Milwaukee. To this may be added the provincial seminary of St. Francis de Sales and St. John's Institute for the Deaf, both located in St. Francis.

Beyond the city of Milwaukee are 35 elementary schools in the seven remaining urban centers, three high schools, one junior high school, and two colleges, Edgewood and Marian, conducted by the Dominican Sisters and the Sisters of St. Agnes, respectively. In the rural and semirural districts there are 92 elementary schools, ten high schools, three junior high schools, one college, St. Lawrence College, Calvary; and a school for exceptional children at Jefferson, conducted by the Sisters of St. Francis of Assisi.

*The National Catholic Educational Association will meet in Milwaukee, April 20-22. See the program on page 114.



*Most Rev. Samuel A. Stritch, D.D.,
Archbishop of Milwaukee.*

The teaching personnel for our school system consists of eighteen orders or teaching Sisters and two orders of Religious, the Society of Jesus, in charge of Marquette University and Marquette High School, and the Capuchin Fathers in charge of St. Lawrence College, Calvary, Fond du Lac County. The Teaching Communities, together with their Provincial Houses, are as follows:

Sisters of St. Agnes, Fond du Lac, Wisconsin
Sisters of Charity of the Blessed Virgin Mary, Chicago, Ill.

Sisters of St. Francis of Assisi, St. Francis, Wis.
School Sisters of St. Francis, Milwaukee, Wis.
Sisters of St. Francis, M.C., Hamburg, N. Y.
Sisters of St. Joseph of the Third Order of St. Francis, Stevens Point, Wis.
Sisters of Mercy, Chicago, Ill.
School Sisters of Notre Dame, Milwaukee, Wis.
Missionary Sisters, Servants of the Holy Ghost, Techy, Ill.
Franciscan Sisters of Charity, Manitowoc, Wis.
Sisters of St. Francis, Pittsburg, Penn.
Sisters of the Third Order of St. Francis, Green Bay, Wis.
Sisters of St. Francis, Lemont, Ill.
Sisters of Charity (Italian), Milwaukee, Wis.

Under the guidance of His Excellency, Archbishop Stritch, special emphasis has been placed on the education of the underprivileged and exceptional child. As a result, the mental-hygiene factor has become an important part in school administration in our diocesan system. The work itself is directed by a trained psychiatrist in the person of Ralph D. Bergen, M.D.

To provide proper adjustment for the child who presents symptoms of mental maladjustment is not an easy matter. In fact it cannot be approached, much less accomplished, without a thorough understanding of the child based on an adequate knowledge of his intellectual, emotional, and volitional differences. Similarly, too, it is equally important to obtain the confidence of the pupil as well as the support of both parents and teachers. As soon as such or like situations have been cleared, the mental hygienist proceeds to set up a curriculum particularly adapted to the individual pupil's capacities.

At present we are caring for some five hundred mentally maladjusted pupils in classes scientifically designed to meet their individual differences. We have found, however, that the individual room specifically organized for such classes is far more satisfactory than any other single arrangement. It encourages pupil response and provides qualified school success for the pupil who otherwise has for his only outlook — failure. Of course such

adjustment does not insure absolute academic achievement. Obviously there are cases where this is impossible because of the child's deficient intellectual ability. But it does eliminate many of our behavior problems and provides an outlet for the child's innate desire for recognition and approval. Under such conditions, too, we note that the child develops self-confidence and ultimately leaves school with an adjusted personality, which are certainly achievements worthy of any sacrifice.

Though the problem of adjustment is of prime importance in every school, we cannot disregard the necessary duty of advising our pupils concerning their choice of studies and their choice of lifework. This pertains particularly to the pupils of the seventh and eighth grades and to the students in our various high schools, boys and girls. To provide proper direction for those pupils we have organized a guidance bureau conducted by Mr. A. J. Scholter whose time is devoted largely to this work.

According to the present arrangement, guidance is provided for the grade pupils through scheduled talks which are given monthly by experts in their particular profession. These talks are devoted definitely to the profession in question, to its opportunities for advancement, and to its necessary qualifications, both as to training and personality. The problem of guidance in the high school, however, is handled somewhat differently. True, occasional talks are given, but, in the main,

the guidance is done largely through personal interview by the director in charge. During these private conferences the discussion usually centers about the



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student's studies, his ambitions, definite careers, and his personal difficulties. But in every instance the adviser is always careful to refer the student to a priest whenever matters of conscience are concerned. This procedure is followed also when the question of a vocation to religious life comes up.

To complete this overview, something must be said of our courses in music and art. After all, we are thoroughly convinced that music (singing) and art are essential in the cultural life of every school child. Because of this conviction, a diocesan-wide program in both these subjects is already well established. The music is directed by Mr. Otto Singenberger, who, during the past year, has been working with a representative group of music supervisors on a suitable co-ordinated program in Gregorian Chant for all of our diocesan schools. The art courses, as now organized, are directed for the most part by the art supervisors of our respective communities.

Beyond the foregoing, little need be said save that we are seeking to introduce a readjusted program in our rural schools next September. This readjusted program will not be the work of a single agency, but rather the product of the combined efforts of the most representative teaching Sisters in our rural schools. It will be the outcome of more than a year's study by a committee of Sisters working in co-operation with the central office. In the main, we are endeavoring to establish a program which will be more economical and which will provide a more effective use of school time. In so doing, it is hoped that the Sisters teaching in our rural schools will be able to devote more time to actual class teaching with a maximum of results.



St. Catherine's Parochial School, 5131 W. Center St., Milwaukee.
In charge of the School Sisters of St. Francis. A good, modern type of building.

— Herbst & Kuenzle, architects.

Religious Education of Public-School Pupils

Rev. Paul Tanner, M.A., S.T.B.

WHAT think you? If a man have a hundred sheep, and one of them should go astray, doth not he leave the ninety-nine in the mountains, and go to seek that which is gone astray? And if it so be that he find it: amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray.

This beautiful parable epitomizes the attitude of both the Master and His Church toward lost sheep, toward souls in danger of losing their birth-right of eternal happiness. No matter how grand and extensive the institutions of learning which the Church in the United States may create to care for the religious education of the "ninety and nine" her attitude toward those who stray from her care will be that of the missionary — "go to seek." Catholics who glory in the magnificent accomplishments already achieved, while forgetting the great works as yet untouched lack the universality of vision that the charity of Christ should give.

The Problem

As other pages of this issue have revealed, the Archdiocese of Milwaukee

has provided more than the average of Catholic educational institutions and facilities for its youth. But not all of its youth do or can avail themselves of these excellent opportunities. On the grammar-school level about 40 per cent of its children attend public schools, while on the high-school level probably one out of five or six are in Catholic schools. Generally speaking, it is the economically fortunate who attend the Catholic schools, especially on the secondary level, while those most exposed are educated in the public-school system. During the critical years of adolescence when, above all other times, steady and certain guidance is needed, at least four fifths of our youth are exposed to the materialistic atmosphere of the nonreligious schools and do their reading from texts that are clearly antiscientific and irreligious in character. This matter of the anti-Christian bias of modern texts deserves better study than it has yet been given. Let two quotations suffice to indicate the extent of the problem. In a pastoral letter on May 6, 1937, Most Rev. Charles White, bishop of Spokane, said of Christian education and religion in tax-supported schools:

"In what way do our tax-supported schools treat religion? And insofar as they place it before the consideration of the student, does the treatment tend to encourage the student to be religious, or the contrary? . . . Tangible evidence of the kind of religious influence that is brought to bear on the student is available in the prescribed textbooks. . . . While some of them treat religion with seeming respect and others disparagingly, of practically all of them it can be asserted that the supernatural element is repudiated or assumed to be untenable; in other words, the very heart and soul of religion is plucked out. The following quotation typifies this attitude: 'Other-worldliness and the redemptive dogma are being quietly ignored by the more progressive members of the clergy. . . . And perhaps the control of individuals through an ethical code and an altruistic love for fellow man would be of higher ultimate value to the human race than the centering of that love upon a transcendent personality.' . . . The rejection of the supernatural asserts itself also when an author treats morality. Since the idea of a divine law-giver is repudiated, the student is taught that morals are merely customs, that there is no such thing as an objective unchanging morality, and that no such thing as sin in the Christian sense, an offense against God. He is taught that the only requisite for making such practices as mercy killing, companionate marriage, adultery, abortion, or anything else perfectly moral is to bring society around to that way of thinking and acting, as being a practice useful and advantageous for the individual and society."

The second quotation concerns itself about the latest brainstorm of the Progressive Education Association which, the announcement said, was to be tried out in a number of schools:

"New Books Offer 'Higher Morality.' Marked by Frankness. Texts Issued by Progressive Education Association to be Used in Many Schools. A set of ten books which frankly challenges the validity of contemporary views on sex, marriage, the family, and ethical standards generally will be put into experimental use this fall in 26 public and private schools and teacher colleges throughout the country. Instead, the books offer 'a higher morality' divested of 'superstition, habits and customs, racial superiorities and economic frustrations.' . . . Written in a sprightly, colloquial, almost matter-of-fact style, the three students' texts are titled 'Society and Family Life,' 'Psychology and Human Living,' and 'Life and Growth.' The last-named work, regarded as basic to the set, has been written . . . with studied simplicity so that its final chapters comprising straightforward answers to sex queries, both physical and moral, will be accepted without any feeling of self-consciousness by adolescent readers."

Other quotations from this news item would be even more shocking to the reader than those we have given. While this is an extreme case, it shows what can happen. And countless citations might easily be made from widely used textbooks to demonstrate that modern high-school texts are not neutral but aggressively hostile in their attitude toward the Faith. The adolescent Catholic attending such schools is in proximate danger of having his faith destroyed, to say nothing of his morals. That proximate danger must be made remote or millions of souls will be lost.



St. Stanislaus Grade and High School,
530 W. Mitchell St. Milwaukee.
In charge of School Sisters of Notre Dame.

¹Social Psychology, Allport, p. 407.
²New York Times, Aug. 22, 1937.

Approaching the Solution

In approaching the problem of the religious education of the Catholic youth in schools other than Catholic, the first step is to try to discover if possible the approximate number of young people in this class. By comparing the number of births recorded annually by the bureau of vital statistics with the number of infant baptisms in the Catholic parishes of Milwaukee County for the past twenty years we found that an average of 48.3 per cent of the births were Catholic baptisms—roughly, every other young person in the county was baptized a Catholic. By adding the total registrations in private and public schools in the county and dividing by two we arrived at the ideal registration of the Catholic school system. Subtracting the actual Catholic registration figures from the ideal, gave us the approximate number of Catholic students in public schools. There are about 18,000 grammar-school children and 13,000 high-school youth by this method of computation.

The second step in trying to solve this problem of the religious education of the child in non-Catholic schools was the clear statement of a principle governing the responsibility for such education. Long since the Holy See has placed this responsibility on the Pastor of the parish to which the child belongs.³ It is important to establish beyond question the attitude that this work of religious instruction is as normal a function of ordinary parochial life as the training of the altar boys or the choir. The parochial clergy must feel that the undivided responsibility for the recruitment and conduct of these classes rests upon them. Once a central office assumes the work of planning and control they are likely to shift the entire job to it. Furthermore, no two parishes are identical, each has its peculiarities, therefore each should be allowed to solve its normal problems, of which this is one, in its own way. The secretariate of catechetics in Milwaukee, therefore, functions as a servicing agency only and not as a directive power.

Various Organizations

Not a great deal need be said of the administrative machinery used to convey these religious instructions to the youth in need of them. For more than twenty years, Milwaukee has enjoyed the loyal services of the Catholic Instruction League which has done splendid pioneer work. A year ago, the Confraternity of Christian Doctrine, with its canonically sanctioned plan of establishing religious educational efforts in *each parish*, was introduced to meet the problem on a more realistic basis. In the city, priests have the privilege of having Catholic children excused from the grammar school one hour a week during

class time for instructions. In one small suburb, this same privilege is extended to the high-school students as well, and there is a remote possibility that this practice might become general. For high-school students, the Junior Newman Club,



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membership in which is open to all Catholics in high school, meeting weekly in the respective parishes under the direct supervision of the younger clergy, has been established on a diocesan-wide basis and now enrolls upward of four thousand members. These members wear a distinctive emblem, a tiny Latin cross, and receive weekly copies of the choice Notre Dame bulletins. The Catholic Youth Organization which now includes a comprehensive social, recreational guidance, athletic, and religious program for both boys and girls does its part in assisting in the religious education of the Catholic youth also. Besides these usual organizations there are a number of uniquely parochial plans being used with varying success by several pastors. The secretariate has emphasized the need of doing the work rather than the agencies through which it ought to be done; no existing organization has copyrighted a panacea for solving the problem, and consequently anyone with a reasonable plan is encouraged to try it and report results. The response of the clergy has been most gratifying; there exists no parish in the diocese which is not making efforts along at least one front on this problem, and in most large parishes simultaneous attacks are being carried on several fronts.

Co-operation of All

Probably the greatest need in the matter of the religious education of these Catholic children in non-Catholic schools is to arouse the consciences of parents, educators, and the children themselves in the matter. Too many older people, occasionally clergy as well as laity, react against efforts being made for the religious education of these children by saying:

"We never had all this special care, and we've remained good Catholics all our lives." True, but times have changed more in the past two decades, as far as youth is concerned, than they did for a century previous. To be young today is altogether different from having been young a generation or two ago. Some time ago, Bishop Sheil of Chicago said:

"I personally am glad that I was young some years ago. . . . We of the older generation lived in relatively simple days. We were brought up in a most uncomplicated moral atmosphere. Right was right, wrong was wrong, lust was lust, murder was murder, robbery was robbery whether on a large scale or small—and there was no nonsense about it. . . . The young men and women of today have in addition to the normal trials and temptations of youth, many special problems which our generation has heaped upon them. They are the children of confused parents. . . . Faith is largely treated by elders whom they meet in social life, in business, and in public life as something more to be pitied than treasured. . . . Morals are too often considered not nearly so important as good manners and much less vital than a knowledge of shorthand or the ability to tap dance. . . . These youngsters live to hear purity ridiculed and decency derided. They are wooed by 'isms' of all stamps and varieties."

In concluding this hasty and somewhat superficial survey of the efforts of the Milwaukee Archdiocese in behalf of its religiously underprivileged youth I think it is safe to say that the plan being followed is a sound and progressive one; that the co-operation of priests, parents, and the youth themselves is good. Not less true is the fact that there is still much, very much to be done. That one great source of leakage in the Church can be traced to inadequate religious instruction for these students is certain. If the Divine Shepherd was mightily concerned over a leakage of one per cent, as He indicated in the parable of the lost sheep, can we be less so for a leakage that is many, many times one per cent?

A few sentences from the fateful encyclical of Pius XI to Germany can well serve as a reminder of the gravity of the problem of the religious education of our children in schools other than Catholic.

"The moral conduct of mankind is grounded on faith in God kept true and pure. Every attempt to dislodge moral teaching and moral conduct from the rock of faith, and to build them on the unstable sands of human norms, soon or later leads the individual and the community to moral destruction. The fool, who hath said in his heart, there is no God, will walk the ways of corruption. The number of such fools, who today attempt to separate morality and religion, has become legion. They do not or will not see that by expelling confessional (i.e., clear and definite) Christianity from instruction and education, from the formation of social and public life, they are treading the ways of spiritual impoverishment and decline. No coercive power of the State, no mere earthly ideals, though they be high and noble in themselves, will be able in the long run to replace the final and decisive motives that come from belief in God and Christ. . . ."

³Encyclical, "The Church in Germany," N.C.W.C. pamphlet.

To remind a child constantly of his faults will only make him more disagreeable. — *Drawbridge*.
Good discipline is not to be expected with children unemployed. — *Joseph Landon*.

³See Bishop Alter's paper in the *Proceedings of 1935*, National Catechetical Congress, p. 110; also see *Sane Provide*.

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The Neglect of Catholic Secondary Education

Russell L. C. Butsch, Ph.D.

THE interest of the Catholics of the United States in education is too well known to require emphasis. In spite of the fact that they must contribute to the support of the public schools through taxation, and that their children may attend these schools without charge, the loyal Catholics of about 7,500 parishes in this country have organized and support their own elementary parochial schools. The reason, of course, is their recognition of the fact that children of tender years must have systematic religious instruction. Realizing, also, that boys and girls in the critical period of adolescence require continued religious guidance and more advanced training to parallel their developing mental powers, organized and maintain more than 1,700 Catholic secondary schools. Above this structure of elementary and secondary schools there have been provided more than 175 Catholic colleges where young men and women may obtain the broad cultural background implied by that level of education and at the same time be thoroughly trained in Catholic philosophy and apologetics. As the capstone of the Church's structure for the education and training of her lay members stands the Catholic university providing in addition to the general culture of the college course, preparation for the various professions under Catholic auspices. There are 23 such institutions in the United States.

In the light of this imposing array of the achievements of the Church in education, it may seem strange to refer to any level of Catholic education as neglected. And yet certain observations lead one to the inescapable conclusion that the great body of lay Catholics have not seriously recognized the importance of education under the control of the Church at the secondary level. To the professional educator the necessity for a strong religious control during this stage of development seems self-evident. When boys and girls are going through the trying ordeal of changing rapidly into men and women, with all the attendant doubts, misgivings, and temptations inherent in such experience, they require more than ever the firm yet understanding guidance which can best be provided by a Catholic environment.

The observations upon which this discussion are based are admittedly meager. They may not be typical of the country as a whole. But the probability is that they present, in general, a more favorable picture than would be obtained were more widespread data available. They show an evident tendency on the part of many Catholic parents to minimize the importance of attendance at a Catholic secondary school. Perhaps the difficulty lies in the peculiar place of the secondary school in the Catholic educational system. The elementary school, being almost universally attached to a particular parish, becomes a parish matter, and therefore the duty of sending one's children of elementary age to a Catholic school remains in the forefront of one's consciousness and seldom is allowed to become overgrown by other considerations. A number of Catholic high schools are also parochial in their organization, and in such cases undoubtedly are on a plane of equal importance in the minds of the particular parishioners involved. A few Catholic high schools throughout the country have been

organized with diocesan control and support, and these to a somewhat lesser degree assume a position of importance in the consciousness of the people of the diocese. But a majority of Catholic secondary schools are still more or less autonomous institutions, under the control and guidance of particular religious orders. These, while vaguely recognized by the average parent as part of the provision of the Church for the education of the youth, may often be looked upon as something apart something desirable, but beyond the means of the ordinary person, and above all a luxury rather than a necessity.

EDITOR'S NOTE. Dr. Butsch's article is a very good illustration of how a study of data often neglected may be used to reveal problems and show tendencies. It shows also the much-needed restraint of keeping within his data.

High Schools Attended by Graduates of Catholic Elementary Schools

The first set of data to which the attention of the reader is called is that displayed in Table I, showing the disposition of the graduates of 38 out of 51 parochial elementary schools in one large city. In this city there is one parochial high school. Of the 38 graduates of the elementary school of that parish, five did not enter high school; three boys went to public high school, and the remainder, or 86 per cent, enrolled in a Catholic high school. There is also one large diocesan high school with a smaller branch in another part of the city, catering more particularly to a single foreign-language group. From the parochial schools located near these high schools, in general, from 60 to 80 per cent of the graduates went to Catholic high schools. There are also in the city, or in the near-by suburbs, three private Catholic high schools for girls, and two for boys.

The important point about the data in Table I is that they indicate that only about a third of the eighth-grade graduates of these parochial schools entered Catholic high schools. The reason could not have been lack of availability—which is sometimes the case in smaller communities. It must have been through choice or through economic necessity. The data for individual schools show that in one case only 8 per cent of the graduates went to Catholic high schools, and in seven other parishes less than 20 per cent did so. In only five parishes did more than 70 per cent of the graduates take advantage of the opportunity for continued Catholic education. And at the time these data were obtained none of the Catholic high schools of the city were filled to capacity.

TABLE I. High-School Enrollments by Eighth-Grade Graduates of Catholic Elementary Schools in a City

	Boys	Girls	Total
8th-grade graduates	813	914	1,727
Average per school	21.4	28.05	45.45
Recommended to high school	767	887	1,654
Average per school	20.18	23.34	43.52
Entered public high school	498	582	1,080
Average per school	13.1	15.32	28.42
Entered Catholic high school	272	306	578
Average per school	7.16	8.05	15.21
Did not enter high school	43	26	69
Average per school	1.14	.68	1.82
Per cent, public high school	61.2	63.7	62.5
Per cent, Catholic high school	33.5	33.5	33.5
Per cent, no high school	5.3	2.8	4.

Relative Attendance of Catholic and Public Schools at Different Levels

Disconcerting as this situation may be, it does not furnish a complete picture of the conditions. The data of Table II were obtained at about the same time from the Diocesan school office, and from the records of the public schools of the same city. This table shows clearly that the Catholic schools do not reach all of the children whom they should serve except for a very brief period. The first-grade enrollment in the Catholic schools was only 45.5 per cent of the public-school enrollment in the same grade. This increased in the second grade to 52.9 per cent, and thereafter increased more gradually until the peak was reached in the fifth grade, at 60.1 per cent. The next year showed a slight decrease. By the eighth grade the enrollment in the parochial schools was only 46.7 per cent of that in the same grade of the public schools. This may be due in part at least to the introduction of junior high schools in the city system, and the lack of such provision in the Catholic school system.

The next column of Table II indicates the proportion of the enrollment in Catholic schools in each year to the enroll-

TABLE II. Enrollment by Grade in Catholic and Public Schools in a City

Grade	Public-School Enrollment	Catholic-School Enrollment	Total Catholic and Public	Per Cent Catholic Enrollment is of Public Enrollment	Per Cent Catholic Enrollment is of Catholic Enrollment in 5th Grade	Per Cent Total Enrollment is of Total Enrollment in 5th Grade
1	6,903	3,141	10,044	45.5	86.6	104.1
2	6,279	3,323	9,602	52.9	91.7	99.5
3	6,162	3,526	9,688	57.2	97.2	100.4
4	5,986	3,552	9,538	59.3	98.	98.8
5	6,027	3,625	9,652	60.1	100.	100.
6	5,885	3,331	9,216	56.6	91.9	95.5
7	6,342	3,083	9,425	48.6	85.	97.7
8	6,057	2,830	8,887	46.7	78.1	92.1
Total	49,641	26,411	76,052	53.2	(91.1)	(98.5)
9	7,386	1,028	8,414	13.9	28.4	87.2
10	5,971	888	6,859	14.9	24.5	71.1
11	4,998	820	5,818	16.4	22.6	60.3
12	4,493	742	5,235	16.5	20.4	54.2
Total	22,848	3,478	26,326	15.2	(24.)	(68.2)
Grand Total	72,489	29,889	102,378	41.2	(68.7)	(88.4)

ment in those schools in the fifth grade. It is evident from these figures that more than a fifth of the pupils have already been lost to Catholic education by the end of the elementary-school period. The data in the last column, indicating the same proportion for the total enrollment (public and Catholic) show that the eighth-grade enrollment was 92.1 per cent of that in the fifth grade. The difference between 92.1 per cent and 78.1 per cent is an index of the actual loss to Catholic education. Since this large a proportion of the Catholic children have already changed to the public schools by the end of the elementary period, the fact that more than two thirds of these (as shown in Table I) elect to go to public high schools assumes a new significance.

The lower part of Table II furnishes data concerning the enrollments in Catholic and public high schools. While the total number of students in all elementary grades in the Cath-

olic schools amounted to 53.2 per cent of the number in public schools, the corresponding percentage for the high schools was only 15.2. In the freshman year the Catholic high-school enrollment was only 13.9 per cent of that in the public schools. By the twelfth grade this had increased to 16.5 per cent, which indicates either a better holding power in the Catholic schools, or may simply mean that some Catholic students transfer back to those schools for the later years.

While the eighth grade of the Catholic schools had an enrollment 78.1 per cent as large as the fifth grade, by the first year of high school this had decreased to 28.4 per cent. This verifies the data of Table I, indicating that about a third of the eighth-grade graduates continue in Catholic high schools, allowing a small margin for transfers from the public elementary schools. The total Catholic- and public-school enrollment in the ninth grade is 87.2 per cent of the total in the fifth grade, and a comparison of this figure with the 28.4 gives another indication of the number of students lost to Catholic education. The average enrollment in the four years of the Catholic high schools is only 24 per cent of that of the peak year, the fifth grade. This is to be compared with the average for total enrollment (public and Catholic combined) of 68.2 per cent of the total in the fifth grade.

Occupation of Parent and Attendance at Catholic Secondary Schools

In view of the fact that attendance at Catholic high schools usually involves the payment of tuition, it might be expected that at least part of the neglect of Catholic secondary education could be explained on the basis of economic disability. Complete data on that point, involving a statement of economic status from the parents of all Catholic students attending both Catholic and public secondary schools, are lacking. However, certain figures which are available for a more limited group may throw some light on this question. An analysis of the Catholic students attending the undergraduate colleges at a Catholic university in 1936-37 is shown in Table III. Economic status is not measured accurately by these figures, but the occupational classification used should bear some relationship to such status. First of all, however, it must be recognized that all of these families are on an economic level permitting attendance beyond the secondary school.

The first part of Table III contains data on all Catholic students in the undergraduate colleges, and the second part is limited to those students living in the city in which the university is located. Obviously, the opportunity for Catholic secondary education will not be so great for students coming from smaller towns and rural areas. Consequently, the proportion of each occupational group who are graduates of Catholic high schools is not so large for the total group as for those from the city. But in each case it is to be observed

TABLE III. Per Cent of Catholic Students Enrolled in a Catholic University Whose Parents Are in Each Occupational Classification, Coming from Public and Catholic High Schools

Occupation of Parent	Percentage of all Catholic Students Coming from:		Percentage of all Catholic Students from the City Coming from:	
	Public High School	Catholic High School	Public High School	Catholic High School
Proprietor	59.2	40.8	40.	60.
Professional	49.5	50.5	43.4	56.6
Managerial	41.8	58.2	34.9	65.1
Commercial	51.2	48.8	41.9	58.1
Clerical	43.1	56.9	34.3	65.7
Labor	61.	39.	52.5	47.5
Agricultural	72.9	27.1	*	*
Total	53.5	46.5	43.	57.

that very little difference exists between the occupational classes. For the total group the best showing is made by the students whose parents are engaged in occupations classified as managerial, with 58.2 per cent, and the next best by those classified as clerical, with 56.9 per cent. This is probably to be expected, since such occupations exist in general only in the cities and larger towns, where Catholic high schools are more likely to be located. The poorest record is that of students whose parents are classified as agricultural, with only 27.1 per cent. This also is explainable, since unless the farm is located near one of the cities or larger towns there would be little opportunity to attend a Catholic secondary school. For the total group, slightly less than half were graduates of Catholic high schools.

In the case of students coming from the city, however, no excuse of lack of availability of a Catholic high school may be offered. Among these students also, the managerial and clerical groups of occupations show the largest percentage of attendance at Catholic schools, 65.1 and 65.7 per cent, respectively. Of those students whose parents are in the occupational classification "labor" (which included skilled, semiskilled, and unskilled labor) only 47.5 per cent came from Catholic high schools. However, if nearly half of these parents in the labor classification could find it possible to send their children to Catholic high schools, there seems to be little excuse from an economic standpoint for the 30 to 40 per cent from the other occupational groups who sent their children to the public high schools. The data in this table indicate (although they are too limited to prove) that the tendency to neglect Catholic secondary education cannot be excused on economic grounds.

Efficiency of Religious Training in Catholic Secondary Schools

The primary reason for the Church's insistence upon attendance at a Catholic school is, of course, to insure that Catholic youth shall obtain adequate instruction in the Catholic faith. If the elementary school is capable of guaranteeing such instruction in a sufficient degree, then perhaps the neglect of Catholic secondary education by so many parents is not to be condemned. The evidence on the point of the relative adequacy of religious instruction in the elementary and the secondary school is also rather limited, but such as it is, it is very little illuminating. The data of Table IV were obtained during the school year 1936-37, when a religion placement test for college freshmen¹ was administered in all freshmen religion classes. The table shows the distribution of total scores on this test, on the basis of attendance at Catholic elementary and secondary schools.

Even a casual examination of Table IV reveals the fact that there is a very decided difference between the scores earned by those freshmen who had attended Catholic high schools and those who had not. The most striking difference, naturally, exists between the two extreme rows of the table — those who had attended neither a Catholic elementary nor a Catholic secondary school made an average score of only 56.59, while those who had had the advantage of 12 years of Catholic education made an average score of 97.07. Only two students of the second group had a score as low as the average of the first group. Only two students of the first group had a score as high as the average of the second group. Insofar as this test measures the possession of desirable or necessary learnings in the field of religion, it is obvious that a tremendous gap exists in the background of those Catholic children who had never attended a Catholic school.

TABLE IV. Distribution of Students in Freshman Religion Classes on the Basis of Years of Attendance at Catholic Elementary and High Schools, and Score on Religion Test

Total Score Religion Test	No			1-3 yrs.			4 yrs.			Total
	Cath. High School			Cath. High School			Cath. High School			
	Cath. Elem. School:			Cath. Elem. School:			Cath. Elem. School:			
	1- None	7 yrs.	8 yrs.	1- None	7 yrs.	8 yrs.	1- None	7 yrs.	8 yrs.	
130-39								1	2	3
120-29			1					6	12	19
110-19	1	1	2	1	1	1	1	4	26	38
100-09	1	6	6	1	1	3	4	13	28	63
90-99	3	7	9		7	1	2	8	41	78
80-89	6	9	20	1	3	8	4	7	33	91
70-79	9	14	17	3	2	4	2	4	12	67
60-69	13	17	19		1	2	2	2	8	64
50-59	13	11	10	4	1	1	1	1	1	48
40-49	21	6	4			1		1	1	34
30-39	11	3	2			1				17
20-29	5	3	1							9
Total	88	77	91	10	16	22	16	47	164	531
Mean	56.69	69.94	77.75	75.	88.13	79.45	87.5	97.77	97.07	81.14

Equally important, especially for the purpose of this discussion, are certain other comparisons made evident in this table. In every case the average score made by the group with four years in a Catholic high school exceeds by an appreciable amount the average for those with no Catholic high-school attendance, but with an equal amount of time in the Catholic elementary school. For example, the average for the small group with four years in a Catholic high school, but no Catholic elementary education, was 87.5, as compared with 56.59 for those with no Catholic-school background whatever. Those who attended a Catholic elementary school, but not for the full course, made an average score of only 69.94 if that was the extent of their Catholic education, but an average of 97.77 if they attended a Catholic high school for the full four years. Those who were in Catholic elementary school for the full eight years made an average score of only 77.75 if they had transferred to a public high school, but an average of 97.07 if they spent the intervening four years in a Catholic school.

It must be remembered that these data are based on a relatively select group of students who have entered college. It is likely that they actually learned more in their religion classes during the elementary-school period than did the average student. Therefore, if this test is in any sense a valid measure of the religious background which Catholic youth should have, those pupils who went into the public high schools, and who were not of the intellectual caliber for college work, must be even less well versed in Catholic doctrine. The evidence seems to be clear that insofar as the data are based on a representative sampling, and insofar as the test is valid, the Catholic high school does make a real contribution to the religious training of the youth who attend.

FALSE THINKING

Disorder exists in world affairs today because the world's thought is disordered. There is conflict in the world because there is conflict in thought. The greater heroes therefore are those who try to put an end to the underlying conflict. One may die for country to put an end to war; one may live for country to prevent war; one may also think for country to prevent the greatest evil, logical error. There is a greater sin than war, it is the sin out of which wars are born. That sin is false thinking, the drug which drives mankind to wildness. — Rev. J. J. McLarney, O.P.

Education is more than the acquisition of skills and knowledge. Not knowledge, but the love of knowledge and the desire to acquire it characterize the educated man. — Dr. Sidney C. Garrison.

¹Religion Placement Test for College Freshmen, The Bruce Publishing Company, 1936.

Opportunities of the Catholic Rural School

Rev. Francis J. Byrne*

THE CATHOLIC rural school offers a vast opportunity for the Church in the United States. Our Government has awakened to the fact that the civic, social, and economic welfare of the nation is largely dependent upon the prosperity of the farmer; hence, the determined efforts in recent years to secure economic justice to the rural population. Likewise, our Hierarchy is well aware of the fact that a large number of our priestly and religious vocations come from rural districts and that these districts supply many influential parishioners to the city churches.

For these reasons and for the more important reason that rural people are fighting a good fight to keep the faith and to improve themselves spiritually, intellectually, and materially, and are thus deserving of all the help the Church as a whole can extend to them, the National Catholic Rural Life Conference has made a substantial contribution to the cause. This contribution consists of inspiration and plans emanating from the leaders who attend the Conference meetings and which are being put into practice in many sections of the country.

Catholic rural education has been an outstanding feature of the discussions at the recent convention of the Catholic Rural Life Conference at Richmond, Virginia, and at the previous meetings. The Conference speakers on Education have laid special stress on the necessity of Catholic education and on the importance of a genuinely rural course of study for rural schools.

Speaking at the Richmond convention, Reverend Francis J. Byrne, diocesan superintendent at Richmond, Va., discussed "Problems and Policies in Catholic Rural School Work in the South." He prefaced his discussion with the words of Pope Pius that "education belongs pre-eminently to the Church."

"In fulfilling her divine commission to teach, in exercising her maternal care for the souls committed to her charge, the Church has always recognized the importance of carrying on the work of Christian education as a primary and essential activity of her apostolate. In the same encyclical Pope Pius XI reminds us that the Church scatters 'schools by the thousand in districts and countries not yet Christian, from the banks of the Ganges to the Yellow River and great islands and archipelagos of the Pacific Ocean, from the Dark Continent to the Land of Fire and to frozen Alaska.' Certainly then, it is most important that we realize our obligation to carry on the work of Christian education particularly here in the South, where within call of some of our larger cities we can find conditions comparable to those encountered by our missionaries in the mission fields of Asia or Africa. It is not necessary to remind the members of this body that without a sane, sensible, and definite program of religious education, not only cannot the work of the Church be carried on to its complete fulfillment, but there is danger that we may lose out altogether in the rural areas of the South as well as in other parts of our country.

"In this paper I am taking conditions in the Diocese of Richmond as typical of conditions

in the South as a whole. In some dioceses of the South the work of the Church has not gone forward as far as it has here in Virginia; in others the Church may be somewhat stronger, so that I believe we are justified in taking conditions here as the average.

"In the Richmond Diocese there are few strictly rural parishes, despite the rural character of the jurisdiction. Those that we have are mostly colonies settled within the last three decades by immigrants principally of Polish, Bohemian and Slovak origin. In practically every case where such colonies have been founded, they have been given some care by the diocese, though there is at least one instance where a Bohemian settlement was neglected, or rather overlooked for a considerable number of years. These are real rural communities, whose people are engaged exclusively in farming, with a few exceptions, where some of the young men are employed in industrial plants in nearby towns or cities.

"There are, however, a number of parishes with a fringe of rural population. In some cases these people are near enough to town to be able to attend Sunday Mass regularly at the parish church; in many others they live more or less in the vicinity of some mission of the parish church, where Mass is said once or twice a month or perhaps less frequently.

"In the case of strictly rural parishes we believe that the most logical and most satisfactory solution of the problem is the establishment of Catholic schools, wherever this is feasible. We speak here of feasibility which presumes sacrifices even greater than those attendant upon the establishment of schools in city parishes. Moreover, we believe that these sacrifices should be made not merely by the priests and religious teachers actually engaged in rural work, but by the entire diocese, for the very good reason that the development of the rural parish to its fullest extent is a wise investment for the whole diocese. One of the principal reasons for the existence of this body is that we recognize the fact, that the future of our city parishes depends to a large extent on the development of the country parish. It is from the rural districts, with their large families, that the city parish will have to draw in the coming years to reinforce its faltering ranks and it is of prime importance, therefore, that the faith of these people be safeguarded, strengthened, and nourished by every means within our power. No one will deny that one of the most potent of these means is the Catholic school with its religious teachers. Therefore, wherever there are a sufficient number of children to justify its existence; wherever they may be gathered together without too great difficulty, let us build a parish school, let us place there our religious teachers, that they may, to quote again the words of our Holy Father, 'co-operate with divine grace in forming the true and perfect Christian,' that they may 'form Christ Himself in those regenerated by baptism.' This certainly is an objective well worthy of any sacrifice. Such an investment by the diocese, we firmly believe, would pay rich dividends in thriving, healthy Catholic rural communities."

To illustrate this statement, Father Byrne

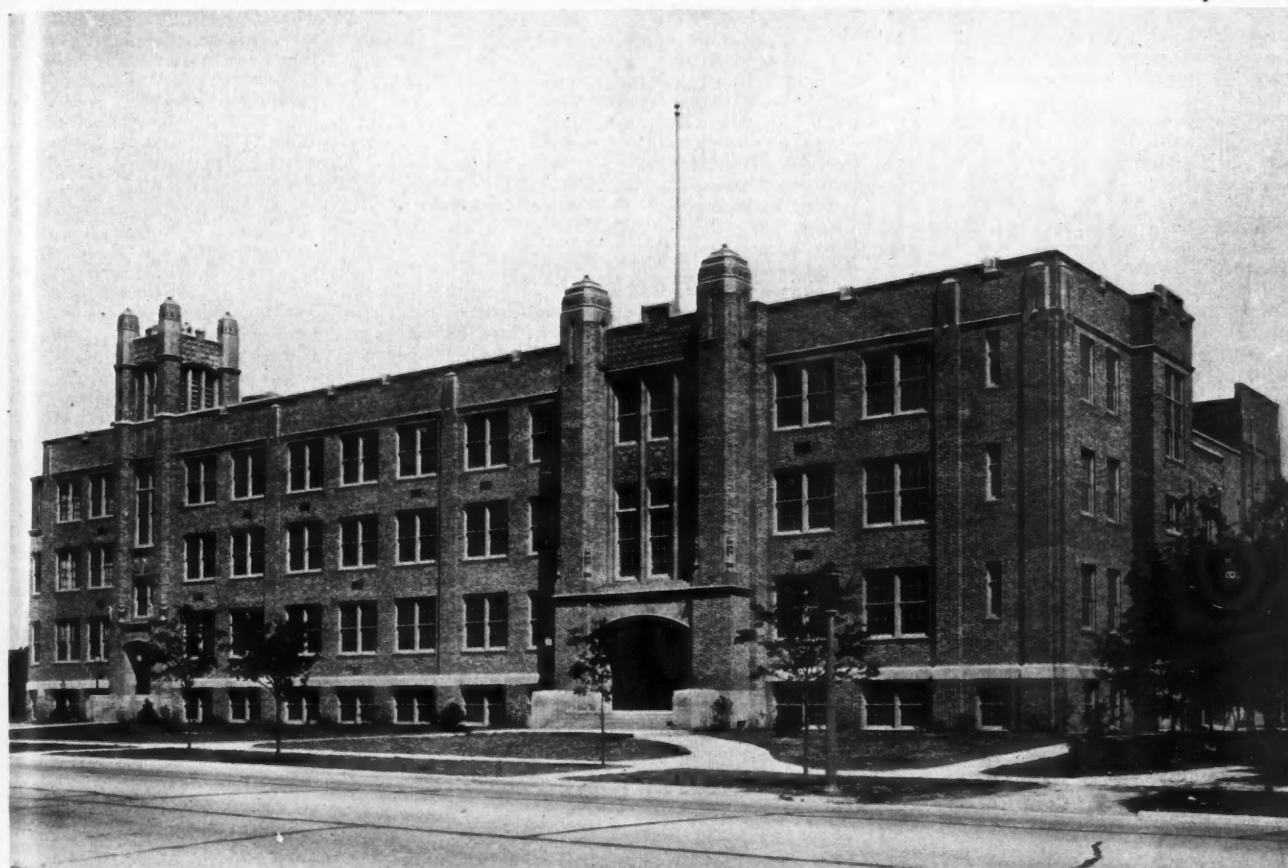
described a rural community in his diocese which has not enjoyed the benefit of Catholic education. This community was established about 30 years ago by settlers of Slovak origin from other parts of the United States. The land was poor, but the young pioneers worked hard and were more or less successful as farmers. Now most of their sons and daughters have left the farms to seek their fortune in the cities. Father Byrne then pictured what might have been, had these people been served by a Catholic school:

"Let us suppose that, about ten years after these colonists settled in Virginia, a Catholic school had been established in their midst. It need not have been a large school, since there were probably not more than fifty children of school age and they for the first few elementary grades; but there would have been every prospect of a steady increase, since the average family among these people is not one or two, as in the modern American family, but five or six. In such a school there would have been proper regard for the rural atmosphere of the parish. Therefore, the boys would have been taught the rudiments of agriculture, the girls would have learned something about homemaking, and all would have been impressed with the advantages of remaining in the country instead of risking an uncertain future in the city. This would not have been as difficult a task as you might imagine, for even today nearly all of these young men and women return to Virginia during the summer, some for a few weeks, some for the entire season, and all are heartily glad to be home.

"The pastor, of course, would have his share in the educational program not only by supervising the work of the school, but, in the situation of which I am speaking, by conducting classes in English and citizenship for the adults, and acting as their intermediary and mouthpiece in their dealings with county, state, and federal authorities. His would have been the supremely important task of co-ordinating the religious, educational, and social activities of the parish to the end that his people might live a fuller life, might learn to treasure more their priceless gift of faith, to better their economic and social condition, to appreciate the advantages and comparative security of country life as compared with the uncertainty of life in a big city.

"We have presented for consideration a purely hypothetical case and, of course, we cannot state with certainty what would have been the result of such a plan; but we are firmly convinced that if such a course had been followed, there might be a different tale to tell about that particular parish. We believe that the economic and social condition of the people would have been improved, that the young people especially would have been more content with their lot and less inclined to betake themselves to the city with its dangers and uncertainties, when there on the land they were sure of a living. We believe that today in that parish, instead of thirty or thirty-five families with a population of 125 or 130 people, two thirds of whom are adults who will nearly all be gone within the next quarter of a century, we would have not less than fifty or sixty families, many of them young married couples just beginning to carry on

*With introductions and comment by a staff writer.



*Messmer High School (for boys and girls) 742 W. Capitol Drive, Milwaukee.
In charge of diocesan Priests, School Sisters of Notre Dame, and lay teachers.*

the work started by their fathers and mothers thirty years ago. There in a word, we would have a thriving, healthy, progressive country parish with a future full of promise, instead of the discouraging picture we have there today of a parish which seems doomed to die away unless we can devise some miraculous and heroic means of bringing these young people back from New York to their farms in Virginia."

Father Byrne places the Catholic school first among the agencies that will help our rural population to enjoy an ideal Catholic community life. He points out other civic and social efforts which with the co-operation of the pastor, the school, and the community leaders cannot fail to bring about an ideal rural life:

"I am not such an optimist that I believe such results could be obtained merely through the establishment of a school in the rural parish. There are other factors which enter into a well-rounded rural program both with regard to the school itself and to other organizations in the parish which have a part in its educational plan. As far as the school is concerned, we must repeat here what has been said frequently at conventions of the Rural Life Conference, that the school must keep in mind that it is preparing boys and girls for life in a rural community, at the same time recognizing the fact that some of them will inevitably migrate to the cities. We must guard against the urbanization of our rural schools and, therefore, we must see to it that the curriculum of the school is adapted

to the needs of the rural community which it serves. This subject was treated quite adequately at last year's convention by the Reverend Joseph H. Ostdiek in a paper on the 'Rural Parish School.' 'It would seem desirable,' says Father Ostdiek, 'to have a separate course of study for the schools in villages and rural districts. . . . Such a course of study should embody not only religion and the fundamental tool subjects but also specific types of training that serve the demands of rural life.'

"It is important also that our teachers have some knowledge of the problems of life in a rural community. It is my belief that the great majority of our teachers here in the South come from urban communities and have no first-hand experience of rural problems. Therefore, we can mention with approbation the efforts of the Rural Life Conference to have our teacher-training institutions introduce courses in rural sociology. This does not mean that our teachers should delve into all the problems of crop rotation, animal husbandry, farm management, or other subjects which might come within the scope of agricultural education, but they should know the meaning of terms which are familiar to the boys and girls in their classrooms, and they should interest themselves in the problems of their pupils and help in their solutions. They should learn something of the romance of life on the farm, close to God's green earth and in daily communion with nature. Above all, they should never make the mistake of glorifying city life and contrasting it with the incon-

veniences and hardships of rural life. This they cannot do adequately and satisfactorily unless they have some sympathetic understanding of rural-life problems through a study of rural sociology.

"It is of the utmost importance, especially here in the South, that the rural pastor and rural school co-operate to the fullest extent with the state and local authorities in their program of rural education. Here in Virginia the state authorities are alive to the necessity and importance of a sound rural educational program, although they are working in the face of tremendous difficulties, principally through lack of adequate funds. The current issue of the *Virginia Journal of Education* tells us that the per capita cost of instruction in 153 rural schools in Virginia last year was \$14.77. These schools were selected impartially for a survey. . . . These statistics should be fairly representative of the South as a whole, since Virginia is not the least progressive educationally of the Southern and South Atlantic States. They reveal the fact that the problem of competing with rural public schools in the South should not be such a difficult matter so far as finances are concerned.

"The Commonwealth of Virginia has also been engaged for the past twenty years in a sane and well-directed program of vocational agricultural training. Dr. W. S. Newman, director of this division of the state department of public instruction, says that it has been an uphill task. Starting in the school term of 1917-18 with 229 pupils enrolled in the courses, the state is now reaching 8,000

youths through all-day, day-unit, or part-time classes. These courses take the boy at about fourteen years of age and give him some very important training in vocational agriculture. They are designed to aid not only the boy in school, but those who drop out of high school before graduation. It would be well for the rural pastor to see that those of his boys who may reasonably be expected to take up farming avail themselves of the advantages offered by these courses, particularly since it probably would not be practicable to have such a feature in our own schools.

"The practical results of such a program were demonstrated very forcibly just recently. Some of you probably have read how, just a few weeks ago, a young Virginian, Robert Lee Bristow, was awarded the title of 'The Star Farmer of America,' at the Kansas City convention of the Future Farmers of America. Young Bristow hails from the vicinity of Saluda, in Middlesex County, about sixty miles due east of Richmond. Fishing and farming are practically the only industries of Middlesex, but the young people down there have been doing just what has been done in other parts of Virginia and the South—leaving their farms to seek employment in the cities. If ever a man may have been excused for yielding to such temptation it was young Bristow. Two years ago, just after his graduation from

high school, his father died, leaving him and his older sister and younger brother a 203-acre farm which was to be sold for debt. However, Mr. Bristow was one of those who had taken advantage of the courses in vocational agriculture and he determined to put his knowledge to very practical use. With the active aid, encouragement, and advice of his agricultural teacher, he set about the task of making the farm pay off its debt and give him a living. He has succeeded so well that in the short space of two years he has won national recognition.

"That is not the whole story. Five boys in Middlesex County, including young Bristow, who took advantage of these courses, are not only doing well on their farms, but are among the best farmers in the whole country. This is a practical example of what may be done through a sane system of agricultural education in the rural South. There is no reason why it cannot be done with our Catholic boys, since they have the same opportunities. In the case of Robert Lee Bristow, his course of action was influenced to a great extent by the advice and encouragement of his agricultural teacher. The rural pastor and the Catholic religious teacher can do the same thing for our Catholic boys.

"In the case of cities or towns with a fringe of rural population, again we say that if there

is no school in the parish, one should be established if it is at all feasible. If there is already a school in the parish the boys and girls from the outlying districts should be brought in, if some method of transportation can be devised. That is being done in at least two parishes of this diocese. If, however, there is no parish school and conditions are such that it is impossible to establish a school, then the education of our rural youth should be accomplished through a well-planned course of instruction and through the establishment of 4-H clubs and units of the Confraternity of Christian Doctrine. In his sermon last Sunday, Bishop O'Hara pointed out the good effects such a policy has accomplished in a rural parish of his diocese. There is no reason why the same cannot be done in the South.

"The agricultural South, with its vast stretches of farm lands and its distressingly small minority of Catholics, offers a tempting field for the missionary zeal of the Church. Let us hope that, through the efforts of apostolic bishops, priests, and religious the faith of our people in the Southland may be made stronger and the blessings of that faith be brought to more of our brethren outside the fold. But never, let us remember, can we hope to accomplish this objective satisfactorily unless side by side with the rural parish church we erect the rural parish school."

They Do Write Verse!

Sister Leo Gonzaga, S.C.L.

With the beginning of a new term the teacher of composition and literature may sigh and deplore the futility of attempting to interest high-school boys and girls in poetry. "No," she will tell you, "I am not a major in English, but I do have to teach at least one class in English every term. I never did like poetry—in fact I never read any, and could never attempt to write verse—there is just too much to do; so many essential assignments; pupils must write sentences—and nobody reads poetry anyhow." If the average teacher does not formulate these thoughts she will at least admit that these very obstacles present themselves formidably to her as she flips the pages of the textbook and wonders why children hate English.

No one, parent, teacher, or pupil, wants to admit that this is not an age of culture; that educated as people are, they are not interested in the better phases of life, in beauty and in truth. Was Keats all wrong when he wrote, "Beauty is truth, truth beauty; that is all we know and all we need know"? Aren't we all constantly in search of beauty and of truth, even though we may not revert to the fact? But this raises the question, "What is Beauty?" and even with Pilate we are still asking "What is truth?" Too many of us are like Pilate in that we half-heartedly ask, "What is truth?" and then, uninterested in learning the answer, we turn to trivial affairs. In much the same way we are constantly asking "What is poetry?" but fail to formulate even for ourselves a satisfactory answer. If the great army of teachers entering classrooms this fall were asked "Do your pupils read poetry?" "Do they appreciate it?" the responses would be varied, but if

they were asked, "Do your pupils *write* poetry?" then there probably would be an almost unanimous "No" with perhaps a timid, apologetic, "Well, yes, I think they do" from a lover of the art.

Why do high-school graduates go to college with practically no desire to read poetry? Why do they rapidly retreat from any course which would suggest even the possibility of writing verse? Why, in other words, are they afraid to admit that they are normal, natural human beings, yearning to express themselves? Most of them have the idea that poetry is necessarily abstruse, illusive, nonsensical; that it must deal with fields afar; that in their own simple lives there is nothing poetic. There is a commercial world, a world of action not of dreaming. And how erroneous is this idea. Brother Leo has so epigrammatically and effectively written "Appreciation is next to creation," and this does mean that before pupils can create they must appreciate, hence the necessity for their reading poetry—verse about their own age; verse reflecting their own environment. "The most evident quality of poetry," writes Paul Engle, is "intensity."

"This intensity is not elaborate description or the piling up of adjectives. It may be the opposite—a reducing of what is said to its simplest terms. . . . It is the mood of the mind and the accuracy with which the verse reproduces it—the attitude toward the object rather than the object itself which is the real concern of poetry."¹

¹"Poetry in a Machine Age," *The English Journal* (College Edition), June, 1937.

But how do we know that high-school boys and girls *do* write verse? Here is the result of an experiment: In spite of odds and predictions of failure, the members of the local unit of the Catholic Poetry Society of America sponsored a contest. Announcements and conditions of the contest were mailed to the department of English in each high school, and the co-operation of teachers requested. The results were interesting. From 13 high schools came 147 poems, indicating that in several instances the pupils themselves submitted the poems they had written at leisure; in others that the teachers had made class assignments at specified times of the year (apparently without any stimulation). The majority of the pupils in Catholic schools feel that they must write devotional verses. Some of them apparently believe that prayer and verse are synonymous—not a bad idea, but certainly not natural for flesh-and-blood high-school boys and girls of this twentieth century. Each pupil was asked to submit with the poem a statement indicating the inspiration for the poem, the reason for the use of the particular verse form, and the purpose of writing it. Here are the two the judges considered best:

THE SILVER LUTE

My soul has robes of purest gold;
Wings that tip the sky;
My heart a silver lute of old,
Whose songs can never die.
My soul goes rushing through the wind
Through autumn winds, and lies
A soft caress on crimson rose,
Swiftly though it flies.
My soul in gayest colors, puts

To shame my earthly face
Which cannot speak of silver lutes
My soul holds into space.
Inside of me there dwells a nymph
With hands outstretched to God,
Bigger than the universe—
My soul that leaves me awed.

"This poem," she explained, "was written for a girl who though having a very plain face has lovely thoughts. The poem was written to make her realize how little her facial appearance mattered in comparison with the beauty of her inner self."

THE CYNIC

I pity one who hides his heart
From life, inside a wall;
Who is afraid to laugh and love,
Afraid to soar and fall.
I pity him who has no tears;
Who cannot suffer pain;
Who sneers at loveliness of stars;
Heeds not the song of rain.
Life for him holds bitterness
Because he freedom buys
From Fate, its tragedies and joys;
He sneers at life—and dies!

"I have a brother who is this sort of person. I wrote the poem to explain to him how I felt about such an attitude," was the note the author appended. Note that she explained her attitude—and that was what counted.

Another senior sees beauty and feels poetry all about her. She finds subjects for verses in the stars, in the magazines, in papers, anywhere when her mind and heart are alert.

"This poem was composed in my mind when I was coming home from Mass early one morning in fall. When I reached home I immediately put it on paper so as not to lose it. The form was chosen as a sort of fetching, lilting air to be used as a lullaby":

NIGHT MAGIC

High, high up in the sky
The bright yellow moon
Disperses the gloom
As the clouds drift slowly by.
Deep, deep in the silvery mists
The wee baby stars are all moon-kissed.
Rocked by the breezes whispering "Whist"
They close each tiny eye.

High, high up in the sky
The bright yellow moon
Disperses the gloom
As the clouds drift slowly by.

Prefacing another poem the same senior wrote: "This poem was written August, 1935, a week after the brutal murder of Chancellor Dollfuss of Austria. I cannot explain the form used. The first stanza just came, and the other two followed accordingly."

O AUSTRIA

O Austria, thou wretched land!
Thy people's blood has poured
Upon thy mountains, snow-capped, white,
And crimsoned them, all for the right,
Leaving thee unmoored.

O Austria, thy mountain streams
With Nazi's blood run high,
But till they leave thy people free
And loose the grip of Germany
The Nazis still must die!

O Austria, thou fearless land!
God will be with you still;
So carry on and never cease.
For He will give you glorious peace
When it is His will!

The childlike wonder that fills the soul of

the high-school senior is prettily expressed in these verses, which she says "I wrote on a starry summer night. Owing to the severe heat we were sleeping out under the stars." Such a setting always inspires me with some thought."

A CHILDHOOD QUERY

I wonder if the golden stars
Away up in the sky
Are playthings of the Little Boy
Who lives up there so high;
And does He tuck them all away
When waning night breaks into day?

And then just to show that she is not always too serious she writes to while away a tedious afternoon of convalescence:

ALPHABET SOUP

Every day in the same old way
I eat my A's and B's and C's;
First it is my orange juice;
And then I take some D's.

I hate that greenish spinach
But mother says to me
"Why Henry, that is good for you,
It has the vitamin C."

I've even had some F's and G's,
But what now makes me fret
Is pretty soon I'll have to eat
That whole blame alphabet!

That "poetry in a machine age" will reflect politics, too, and that poetry today "is becoming more and more social-minded" this high-school boy illustrated: "The idea for this poem came to me after I had read several editorials in *Our Sunday Visitor* . . . the entire front page was filled with material relative to the Spanish crisis, the efforts of Russia to communize the world . . . and America as the last citadel against Communism and Fascism."

THE LAST CITADEL

Democracy's Death is the tune of the time,
And the Red Russian net has created the crime.
In rebuke of this farce comes the Fascist's fierce cry,
And the wild whim of Marx it is wont to defy.

On strange foreign soil the glut battle red rages,
To determine which "ism" shall rule the ages;
Yet the ghost of Democracy clings to our land,
Where founded for freedom, still freer shall stand.

A tribute to justice is not easy prey
For enslavement of those who would silence its stay.

The curse of the ages, the outrage of time,
The scandal of centuries, the climax of crime;

Let those who harbor this tenet of treason,
This opiate of conscience, this chaining of reason
Seek those foreign climes where the parasite reigns.
In the midst of confusion and clamor of claims.

But let this America, unblemished, rule,
As the last great scholar of Democracy's school.
And to God goes a prayer from the humblest of hearts,
May the Sun become darkened ere Democracy parts.

Perhaps it is only doggerel, but this junior is interested, and finds he can make his words rhyme:

MY CHEVY FORD

A chevy ford is hard to beat,
No matter how hard you try,
Its performance on the street;

Will make you wonder why
It costs much less than the other cars.
For upkeep and supplies

One chevy ford will run for years,
Its engine never dies.

It runs in winter, fall, spring,
No matter what the climate;
It'll get you there and bring you back,
At any chosen time.

And another junior is just wishing:

MY WISH

I often wish as I lie,
Dreaming and gazing at the sky,
That I could be a little bird,
Like those I see fly by.

I would speed away to distant lands,
Where I had never been before,
And there I'd stay until I found
Hidden secrets of a forgotten lore.

One junior was courageous enough to hazard a definition of a poem, and here it is:

DEFINITION

A poem is but a burst of song,
A thought, a joy, a pain
Within the poet's soul—
Too great for common expression—
Which will not stay for long,
And may never come again.

It is, of course, possible to continue illustrations but almost any teacher will find suggestions in those which have been given. It is curious to note that joyousness, happiness, hope, even love are absent from the themes. Very few found subjects for poetic expression in the industrial life around them, but the more the pupils are encouraged to see Truth and Beauty about them the more will they realize with Southey that "It is with words as with sunbeams. The more they are condensed the deeper they burn."

Soliloquies of Padre McTigue

This work with souls is really Yours, Christ. . . . In it, I am only Your representative. So help me. . . .

. . . If I but had the power to convince all men that when they sin mortally they are no longer sons of God and brothers of Christ, that they lose the proudest and most significant title any man can own, then we'd really get somewhere. . . .

Why do some stay away so long? They must know that they are in fighting form against temptation only when they are in the state of grace. Why, O Lord?

There is one now waiting for Holy Communion: something brought him to his senses. Probably a Mass he knows nothing about; or maybe his mother's constant prayer. . . .

If they'd only stick to the Mass and to Holy Communion, they'd be always safe. . . .

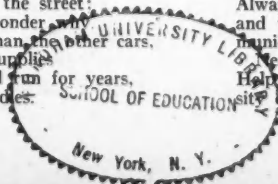
Why are some good young fellows so thoughtless about the courtesies due to God in His church? You see them walking out talking and laughing exactly as if they were passing through a hotel lobby. . . .

Funny, for if they saw an outsider do the same thing, they'd resent it plenty. . . .

Where do some get the idea that the penance must be said without fail before Communion? Probably they misunderstood the instructions to say their penance immediately after confession in order to avoid neglect.

And why don't all people say their Act of Contrition aloud after their confession? Then the priest would know for sure that they were saying it. . . .

Here's a great fellow waiting for Holy Communion. . . . Must come from an excellent family. Always he comes into the chapel well groomed and takes plenty of time to prepare for Communion and then to thank God afterward. . . . Nearly all boys, O Lord, are fine at heart. . . . Help them and help me to help them.—University of Notre Dame, *Religious Bulletin*.



The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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Unifying the Forces Against Paganism

It is often the policy of despotic states to use the principle of "divide and destroy." In the world effort of totalitarian states, there have been efforts to utilize the division of people on the basis of religious belief for their own purposes. Their ultimate objective is quite obviously the destruction of all religion and of all knowledge and love of God. There is very evidently developing among all people who believe in God and in human liberty a sense of solidarity in the critical situation now confronting religion in the world.

On Sunday, February 27, there appeared in the Hearst newspapers a first-page editorial, signed personally by William Randolph Hearst, which points out the need for this co-operation. The opening sentences indicate the situation:

"There is a new creed in the world.

"It is not a religious creed. It is an antireligious creed.

"It began in Russia.

"Its first evidence was in the destruction of the Russian churches.

"Then developed the doctrine that there is no God and that the sole object of any church is to enslave the minds of the masses with fear and falsehood. . . .

"It is not enough for the churches to wish and to say and to believe that moral and religious sentiment will triumph in the end.

"It is the pre-eminent duty of the churches to take the necessary measures to make sure that righteousness shall triumph and religion survive."

In the same newspapers Bishop William T. Manning of the Protestant Episcopal Diocese of New York launches a vigorous attack on the totalitarian states in language with which we have been familiar:

"It is not without reason that despotism, whether communist or fascist, seek to crush and destroy religion.

"Religion tells us that there are certain inalienable rights which belong to us as human beings. Our fathers knew, and they recognized when they wrote the Declaration of Independence, that there are liberties which are the gift of no man-

made state, but are the gifts of God, our Father and creator who has made us in His own image.

"If man is only a highly organized animal, the result of blind mechanical forces, the state may perhaps claim to take absolute control of him and to mold him to its own ends. But if man is a child of the living God, if man has a spiritual nature and a spiritual destiny, he has liberties which he must forever claim and of which no state can have the right to deprive him."

There is need for that vast body of people, whether members of religious groups or not, who are opposed to the despotisms and the dictatorships in their effort to destroy religion, to speak a common language, and to co-operate in a movement which is so critical for civilization. This effort need not — should not — be confined to America but should include the whole world.

May it be in God's providence, a step to that unity in religion described by St. Paul: one God, one Lord, one Faith, one Baptism.

National Catholic Educational Association

We are approaching the time of year again when the National Catholic Educational Association has its annual meeting. The convention this year is being held on the invitation of the Most Reverend Samuel A. Stritch in Milwaukee on April 20, 21, and 22. It is a sign of the vitality in Catholic-school work that such an annual meeting can be held and be so well attended. Of course, the personal contacts of Catholic teachers of all levels, which it offers, are a tremendous help. It is even more helpful in the discussion of common problems.

The program this year seems to be especially good. Plan now to attend and make arrangements for those little private conferences that may prove so helpful. The program appears elsewhere in this JOURNAL. Make also a list of the meetings that you plan to attend. Look over the whole program as well as the department in which you are especially interested. Perhaps there are some things in other departments that you would like to hear and that might throw some light on your own work. At any rate, plan to attend the convention.

At What Cost an Encyclopedia?

The United States Supreme Court last November condemned in a unanimous decision the practice of giving away certain books and encyclopedias if you bought the service for a certain price — which happened to be the price of both the encyclopedia and the loose-leaf service. This is important because it sets up an ethical ideal as binding in the selling of books. The decision said in part:

"The fact that a false statement may be obviously false to those who are trained and experienced does not change its character nor take away its power to deceive others less experienced.

"There is no duty, resting upon a citizen to suspect the honesty of those with whom he transacts business. Laws are made to protect the trusting as well as the suspicious.

"The best element of business has long since decided that honesty should govern competitive enterprises and the rule of *caveat emptor* (let the buyer beware) should not be relied upon to reward fraud and deception.

It was clearly the practice of respondents through their agents, in accordance with a well-matured plan, to mislead customers into the belief that they were given an encyclopedia, and that they paid only for the looseleaf supplement. . . .

"Certainly the Commission was justified from the evidence in finding that customers were misled. Testimony in the record from citizens of ten states — teachers, doctors, college professors, club women, businessmen — proves beyond doubt that the practice was not only the commonly accepted sales method for respondents' encyclopedias, but that it successfully deceived and deluded its victims."

This we repeat is important, but it raises a larger question — not only the ethical practice on the part of sellers of books, but on the part of school authorities.

In the first place, no encyclopedia or other books should be purchased by pastors or other local school authorities unless they have the formal recommendation by competent educational or scholarly authorities that they are suited to the particular type of school. Such information should be communicated currently to local school authorities and should be published in current lists.

In the second place, books should not be purchased merely because a salesman called. Salesmen of authorized books should be given opportunity to present their case, but judgment should ordinarily be reserved until after they leave. High-pressure methods should be resented.

In the third place, all schemes by which schools get sets of books for nothing should be *suspect*. Schemes of having a certain number of parishioners buy sets of books — often useless — in order that the school may get a set is bad from every point of view.¹ It is bad for the school, bad for the salesman, bad for the purchaser. The pressure to purchase the books is unfair to the members of the parish. The encyclopedia becomes just so much junk in the home — as indeed the school set is also.

An encyclopedia should be purchased by a school in the first place because it is a good encyclopedia as determined by competent authority. It should be purchased in the second place because the school needs it for its service to teachers and to students. And it should be purchased in the third place when the school can afford it.

Federal Aid to Parochial Schools

The report of the Advisory Committee on Education appointed by President Franklin D. Roosevelt a little more than a year and a half ago (Sept. 19, 1936) has been submitted to the President, who in turn has submitted it to Congress. The complete text of the report has not been published as this editorial is written. Consequently it will be well to reserve comment until it is available. In the meantime it is important that we should organize our thinking about one of its main problems: federal aid to non-public schools, or more particularly, the parochial schools.

The nature of the report on the pertinent proposals is thus indicated in the official summary which is available:

"Among the more significant recommendations of the Committee are those which would permit pupils of parochial and other non-public schools to share to a limited extent in the benefits of federal assistance. Although the recommendations generally follow the policy of making the grants to states available for public schools, the states are to be responsible for determining which schools are public, and certain services for children may receive assistance both in public and non-public schools.

"Part of the proposed general aid fund for elementary and secondary education may be spent for textbooks and reading materials, transportation of pupils, scholarships for pupils 16 to 19 years of age, and for health and welfare services.

These are the services the Committee would make available to children in non-public schools, 'so far as federal legislation is concerned.'

"The conditions under which health and welfare services and aid for reading materials, transportation, and scholarships may be made available for pupils in privately controlled schools should be determined by the states, or by the local school jurisdictions receiving the grants if the states so determine," the Committee suggests. Student aid would also continue to be available for pupils in both public and non-public schools."

Do It the Way I Told You

A situation that has happened often — perhaps too often — in our classrooms is thus described:

"A class in arithmetic has solved a problem. One boy raises his hand and says,

"Teacher, I did that this other way and I got just the same answer."

"The teacher replied,

"Now you think you are smart, don't you? You go back to your seat and do it the way I told you to."

We have here another type of illustration of the scholastic attitude of teachers, the building up in the student of a "scholastic self" that meets the demands of schoolrooms but is ineffective in the demands of the life about him. Instead of encouraging in the case quoted the child's thinking out his own way and finding a solution of his own, he is discouraged. If he wishes to live happily, or at least without too much irritation in that classroom, he will conform. He will always ask what the teacher wants. He will tell his parents at home, "I can do the problem but I can't do it the teacher's way. She wants us to do this or that, which I do not understand."

It is amazing how easy it is to discourage thinking, to discourage the child's working out his own task, to discourage his accepting responsibility. We do it entirely too much in classrooms. The set ways of teachers allow for no variation in pupils' work. They do not encourage thinking and personal responsibility — so much needed in our day.

We shall call attention from time to time to the classroom practices by which we build up in children what I choose to call a "scholastic self" different from their "playground self," their "home self," their "street self." This self conforms to the demands of teachers and school regulations but may be — and too often is — ineffective in the conditions of life.

Pastor Boegner's Interesting Comment

An interesting sign of that growing solidarity of religious groups in their opposition to totalitarianism is the comment of Pastor Boegner, President of the French Protestant League, on the Pope's Encyclical on Germany, "*Mit brennender Sorge*," even though it contained no mention of the sufferings of Protestants in present-day Germany.

Pastor Boegner says of the Encyclical: "Apart from that, however, all Protestant circles have unanimously concurred in the condemnation by the Pope of the deification of race and state, the falsification of Christianity, the distortion of Scripture, the disregard of the rights of parents in the training of their children, and the conception of justice as utility and the will of the leader."

On these points certainly all thinking men, whatever their religious affiliation, may join in the name of reason and justice and religion.

¹See letter used in such campaigns printed on page 101.

The Unexpected Guest^{*}

William M. Lamers, Ph. D.

THE CAST OF CHARACTERS: The Girl, The Boy, The Mother, The Father, The Unexpected Guest (A Voice).

[The curtains of the inner stage part revealing the kitchen of a poor home. The setting is suggestive rather than detailed—a few chairs of humble type, a table covered with a poor cloth and set with cheap dishes. An oil lamp carefully turned down supplies warm, even if very faint illumination. The mother hurries with the preparation of a meager supper. She peeks at the baby asleep in the little cradle. The girl, the elder of the children half sitting upon a chair, leans upon the table with both elbows—her attention transfixed upon a book. She is possibly fourteen years old. Her brother, who is two years younger, listens to her with wide open eyes. All are dressed neatly but poorly. The mother seems prematurely old and very, very tired.]

THE GIRL [Reading a little monotonously, as a child would, but distinctly]: "And behold two of them went the same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass that while they talked and reasoned with themselves, Jesus Himself also drawing near, went also with them. But their eyes were held, that they should not know Him. And He said to them: 'What are these—what are these'". . . Mother, I can't pronounce this word.

THE MOTHER [Looking over her shoulder]: Discourses.

THE BOY: What does that mean, Mamma?

THE MOTHER [Patting his head]: He wants to know what they are talking about.

THE BOY: Oh.

THE GIRL [continuing her reading]: "What are these discourses that you hold with one another as you walk, and are sad? And one of them, whose name was Cleophas, answering, said to Him: 'Art thou a stranger in Jerusalem and hast not known these things that have been done in these days?' To whom He said: 'What things?' And they said: 'Concerning Jesus of Nazareth, who was a prophet, mighty in word and work before all the people; and how our chief priests and princes delivered Him to be condemned to death, and crucified Him. But we hoped that it was He that should have redeemed Israel. And now, besides all this, today is the third day since these things were done. Yea, and certain women also of our company affrighted us, who before it was light, were at the sepulcher, and not finding His body came saying they had also seen a vision of angels who say that He is alive.'"

THE BOY: Mamma, did you ever see an angel?

THE GIRL: Of course not.

^{*}NOTE: This playlet is an example of a type that has been called "static drama." It contains little external action. It is all quiet talk. But in the talk there is drama of the spirit, movement of unseen forces, deeper conflict than that which is sometimes made manifest by bustle or sword play. Notice that as much is said by innuendo, by expressive pauses, by indirection, as by explicit language. It is a play in which the substantial things of this world melt into shadow, and the insubstantial things of the spirit become substantial. This mood should keynote its production. The setting must be simple, with deep shadows; the reading slow, dignified, and growing into high restrained excitement. The simple should not be confused with the commonplace.

THE BOY: But did you Mamma?

THE MOTHER: I don't think so, but I'm not sure. There are some things that one can't be quite sure of.

THE GIRL: Oh.

THE BOY: Oh. [The two children are silent and motionless a moment. They are thinking. Abruptly the Girl resumes the reading. The Boy misses the first sentence.]

THE GIRL [reading]: "And some of our people went to the sepulcher, and found it so as the women had said, but Him they found not." [The Boy starts, and again listens.] "Then He said to them, 'O foolish and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so enter into His glory?'"

"And beginning at Moses and all the prophets He expounded to them in all the Scriptures, the things that were concerning Him. And they drew nigh to the town whither they were going; and He made as though He would go farther. But they constrained Him, saying: 'Stay with us, because it is toward evening, and the day is now far spent.' And He went in with them. And it came to pass whilst He was at the table, He took bread, and blessed and broke, and gave to them. And their eyes were opened, and they knew Him: And He vanished out of their sight. And they said one to the other, 'Was not our heart burning within us, whilst He spoke in the way, and opened to us the Scriptures?'" [Luke 24:13-32.]

THE BOY: Is that all true, Mamma?

THE MOTHER: It is the word of God, my son.

THE BOY: But Christ doesn't eat with people anymore. Does He?

THE GIRL: Nobody ever comes to visit us because we are poor.

THE BOY: I wish that we were rich. Then perhaps someone would come to visit us.

THE MOTHER: Children, do not speak that way. Your father has searched many months for work. God has been good to us. He has given us one another and our health. We must not complain.

THE GIRL: We do not complain. [She sighs.] We are content.

THE BOY: I wish that we could have a visitor even if we must be poor.

THE GIRL [Closing the book and carefully laying it aside]: That was a beautiful story. Things like that don't happen now.

THE BOY [His elbows on the table. He is in a mood of deep meditation]: I wish they would happen now.

THE GIRL: No. Things like that don't happen now.

THE MOTHER: I think I hear your Father's footsteps on the walk.

THE GIRL: It is Father's footsteps on the walk.

THE BOY [listening]: Father is coming home. I wonder if he brought someone with him. No, he is alone. [The door opens and the Father enters. He is threadbare, but erect. He kisses his wife tenderly. Then his wife takes his hat and overcoat and lays them aside. The husband briskly rubs his hands.]

THE MOTHER: It is very cold.

THE FATHER: Very cold. Is the baby asleep?

THE MOTHER: The baby is asleep. Did

you find work? [The father shakes his head.]

THE FATHER: There is none to be had.

THE MOTHER: God will watch over us. [The husband walks quietly over to the crib and looks in at the infant.]

THE FATHER: Did the baby cry, today?

THE MOTHER: No, the baby did not cry.

THE FATHER: He is awake now. He looks as if he were watching someone—not me.

THE MOTHER: Perhaps . . . he is . . . watching someone.

THE FATHER: Or . . . waiting for someone.

THE BOY: We thought perhaps that we would have a visitor this evening.

THE MOTHER: The children were reading how Christ appeared to the disciples at Emmaus and they began to talk about it.

THE FATHER [Looking at the Boy and the Girl abstractedly for a second]: Come, let us sit down. [To the Mother] Is the supper prepared?

THE MOTHER: The wood is green and scarcely burns, and the stove heats slowly. But the food is ready. [She exits left and brings back a tray containing four steaming bowls. She places these on the table.]

THE FATHER: Come. [The family take their positions at the table. The Boy at the right side, the Girl at the left. The Father and Mother share the side opposite the audience. All stand for a moment and bless themselves and then in low voices offer the prayer. Then they are seated.]

THE MOTHER: It is a good thing to be grateful for what we have.

THE FATHER: It is sometimes so difficult not to complain.

THE GIRL: The light is very dim but the story was beautiful.

THE BOY: No one ever visits us because we are poor.

[Each one is so absorbed in his reflection that the supper is for the moment neglected. When the first timid knock comes to the door to the right, it is unnoticed by all except the Boy.]

THE BOY: I think someone knocks.

THE FATHER: I didn't hear anything.

THE MOTHER [to the Boy]: You must have imagined it. Come, eat your supper.

THE BOY [listening]. No, I know that I heard it. Perhaps we are to have a guest.

THE FATHER: Come now, eat your supper. [The Boy does not eat. Neither does the Father. Nor the Mother. Nor the Girl. They listen. The knock comes a second time. It is a little louder.]

THE BOY: There. I heard it again.

THE FATHER: I am sure I heard nothing.

THE MOTHER: What can be the matter with you, my son?

THE GIRL: Maybe someone did knock. I thought I almost heard someone knock.

THE FATHER: Come let us eat our supper. The food will grow cold. [But he does not eat. Nor do the rest. On the contrary, they listen more intently than ever. The knock comes a third time.]

THE GIRL [excitedly]: There it is. I heard it distinctly that time.

THE BOY: Maybe somebody's bringing us something.

THE FATHER [less definitely now]: There is no one there. Is there, Mother?

THE MOTHER: I don't know. Perhaps there is. But I heard no one knock. [They listen again. The knocking comes—firmly this time.]

THE MOTHER: I heard it that time. Someone wants us.

THE BOY: He seems anxious.

THE GIRL: No one ever visits us. He seems in a hurry.

THE MOTHER: Perhaps we had better open the door.

THE FATHER: Wait. *[They sit expectantly. The knocking comes again. This time it is very loud. The Mother, the Girl, and the Boy look to the Father.]*

THE FATHER: There is someone knocking at the door. *[To the Boy]* Go, see who's there and what he wants. *[The Boy arises and goes to the door. He opens it. As he does so, the faintest glow runs across the poor little room. After a moment the Boy closes the door and returns to the group at the table who have been watching him very intently. As the door closes the warmth seems to go out of the room.]*

THE FATHER: Who was there?

THE BOY: A man.

THE FATHER: What did he say to you?

THE BOY: He said, "Peace be with you."

THE MOTHER: That is a strange thing to say.

THE FATHER: What does he look like?

THE BOY: I don't know. He stood in the shadow—but I could see his hands and his eyes.

THE GIRL: The light is very dim and the door casts a shadow.

THE FATHER: What does he want?

THE BOY: He wants to eat supper with us.

THE MOTHER: But we have so little and it is so poor.

THE BOY: I don't think he'd mind.

THE FATHER: He is welcome to share our poverty with us. Show him in.

[The Boy goes to the door and opens it. Again the faintest glow ripples through the room. The Father meanwhile draws another chair to the table, next to his, and the Mother lays dishes for the guest. The Father and the Girl look expectantly toward the door, and even in her occupation the Mother does likewise.]

THE BOY: Come in, Sir.

THE FATHER *[calling out]*: You are welcome.

[The Boy closes the door. There is no one with him, but he speaks as to someone to his left.]

THE BOY: This is my father and my mother, and my sister and my baby brother.

THE FATHER: Why there is no one with him. What can be wrong with our son?

THE BOY: We are very poor, Sir, and my father has been out of work for a long time. Sometimes we are hungry, too, and then the little baby cries.

THE MOTHER: Why, there is no one there.

[The Girl, the Father, and the Mother look at the Boy with amazement.]

THE BOY: But tonight we are going to have supper. Someone gave us something to eat, and you will share it with us.

THE GIRL: There is someone there. I see him. He has moved out of the shadow of the lamp.

[The Boy stands next to the cradle now and looks down at the infant.]

THE FATHER: Let us return to our supper. There is no one there. We have been imagining things.

THE MOTHER: See, the baby smiles. The light is very dim. He stands with our boy and looks into the crib.

THE GIRL: He has a kind face.

[The Boy walks over to the table. He draws out the chair that has been reserved for the Guest. The Mother and the Girl stand respectfully. Then the Father with a perplexed expression rises. As he does his expression changes to one of friendly calmness.]

THE FATHER: You are indeed welcome to such hospitality as our poor house affords. I must ask your pardon but I am tired and my sight grows dim.

[All look to where the invisible guest stands. Then the Father pushes in the chair of the guest slightly as though someone were sitting down upon it, and all take their seats.]

THE MOTHER: I will bring in warm food in a moment. Our fire is very low. The wood is green.

THE FATHER *[to the Invisible Guest]*: We are very poor . . . You must have come a long distance.

THE GIRL *[in a whisper to the Boy]*: He seems very tired. Perhaps that is why he does not speak.

THE BOY: Sir, your eyes are filled with tears. Why do you weep?

[The glow in the room has been deepening almost imperceptibly.]

THE MOTHER: Perhaps the things will be warm now . . . Will you excuse me, Sir?

[She rises and goes to the door left, walking very slowly, and turning her head several times.]

THE GIRL: Your hands are wounded, Sir.

THE FATHER *[to the Girl]*: Hush, he seems faint.

THE BOY: Perhaps he is very tired—or thirsty and hungry.

[The Mother returns with a tray on which there is a steaming bowl and dish heaped with bread. She sets the bowl before the guest and the tray of bread before the Father. He distributes it to each of the family and places some before the Invisible guest. The Boy and the Girl stare in amazement now. Suddenly a cry of recognition breaks from the Boy.]

THE BOY: Oh! *[The Father, the Mother and the Girl turn and look at him. Then the Father bows to the Guest.]*

THE FATHER: Sir, will you honor us by offering the blessing?

[The family arises and wait with bowed

heads. There is a profound pause. Then the light in the lamp flickers.]

THE MOTHER: The lamp!

[She reaches forward to turn up the wick. Just as she touches it the flame spurts and dies and the glow subsides.]

THE FATHER *[almost in a whisper]*: He is going to give the blessing. I will light it after while.

[A moment of silence and out of the darkness comes a voice. It is even, full, and rich.]

CHRIST *(A voice)*: "May the blessing of Jacob and Isaac and Joseph be upon this house and all that dwell within it. My peace I give unto you, My peace I leave you."

"Blessed are the poor in Spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that suffer persecution for justice's sake; for theirs is the kingdom of Heaven."

"Blessed are ye when they shall revile you and persecute you, and speak all that is evil against you, untruly for My sake: be glad and rejoice for your reward is very great in heaven" (Matt. 5:1-12).

[When the voice has ceased speaking there is a flash of light through the left door revealing the family staring in astonishment. Then the door slams. The Father fumbles for a match, lights the lamp, and sits down. The Mother, the Girl, and the Boy do likewise. The Father finally breaks the silence.]

THE FATHER *[in a whisper of amazement]*: It was the Lord God!

THE MOTHER: It was Christ Jesus *[They sit motionless looking toward the door.]*

(Curtain)

A Very Dubious Practice*

This is to inform you that we, as Sisters of the _____ School are co-operating with the Blank Company in getting a set of the Blank Encyclopedia for our school and Miss M—— of that company or one of her representatives will call on you within the next few days.

We have selected this as a very worthwhile project, and are much interested in seeing the Blank Encyclopedia in as many homes as possible; also that the number of sets in the school library be increased.

Miss M—— or one of her representatives will call on you, at your convenience, to show you the Blank Encyclopedia. She will explain its many advantages for helping your children with their school-work and the family as a whole.

For every fifteen sets sold within our Parish, our school will receive a specially bound set of the Blank Encyclopedia.

To explain more thoroughly the manner in which this project will function, we wish to tell you that the Blank Company is aiding us, through your purchase, to place necessary reference material in the school.

Your purchase of a set for yourself and home will help us place one in our school library and your name as a contributor will be placed on the frontispiece of the special gift set.

The above plan has been worked very successfully by other Parochial schools in _____, and we cannot think of a more worthwhile project for ourselves and the school.

If you are planning to buy a set of books, will you please consider the Blank Encyclopedia before you make a purchase so that our school may get the benefit.

May we please have your hearty co-operation? In the event there is any question in your mind, please feel free to call.

Yours sincerely,

Sisters of the _____ School

*See Editorial on page 99.

Boscobel in English and Latin

BOSCOBEL*

Not far away there is a town
Of which I hear the neighbors tell:
It has no title to renown
Except the name of Boscobel.

A dulcet name that might belong
To some Provencal villanelle,
I'll tune my viol and make a song
About the town of Boscobel.

It sleeps below the wooded hills
Deep in the hollow of a dell,
And philomels and whippoorwills
Chaunt night and day to Boscobel.

In stately homes on shaded lawns,
Calmly the gentle townsfolk dwell;
And sunset splendors, magic dawns,
Alone mark time in Boscobel.

Its ways are arched with ancient elms,
The haunts of Fairy Ariel,
You could not find in twenty realms
A spot so fair as Boscobel.

The old gray church has Spanish chimes;
Their clear-toned accents rise and swell
On Sabbath winds in clanging rimes
Along the streets of Boscobel.

You'll hardly find a parallel
By Danube, Rhine, or blue Moselle,
Much less a hamlet to excel
The little town of Boscobel.

I've never seen fair Boscobel;
And, what is more, I never will;
For I should fear to break the spell
Of that sweet name of Boscobel.

O music of a silver bell!
O nought but name to me, farewell!
Sleep in thy meads of asphodel,
Unvisited, my Boscobel!

— Rev. James J. Daly, S.J.

*Not the Boscobel of Stuart story, but a little town on the Wisconsin River. This is the title poem in *Boscobel and Other Rimes* by James J. Daly, S.J., copyright, 1934, Bruce Publishing Co.

BOSCOBEL*

Distat non procul hinc oppidulum; suis
Vicini memorant colloquiis locum.
Magnis vix meritis eminet, attamen
Effulget merito nomine Boscobel.

Nomen dulce mihi, dulciter ut sonant
Quae Provincia dat nomina villulis.
Impulsa cithara, carmine nobili
Laudes oppiduli concino Boscobel.

Dormit sub nemore et collibus editis
Ima in valle cava. Noctibus et die
Ut dulces merulae, sic philomelae amant
Cantus gutturbus fundere Boscobel.

Amplis in domibus, caespitae proprio
Structis umbrifero, pacifice boni
Cives se recreant; lumine sol notat
Surgens sive cadens tempora Boscobel.

Ulmorum arcus ibi compita contegit;
Ramosas latebras incolit Ariel;
Viginti imperiis invenies nihil,
Quod splendore queat vincere Boscobel.

Adlatae veteri templo ab Iberico
Campanae resonant per Domini dies;
Increscunt tumide dum sonitus sacri,
Exsultant modulis compita Boscobel.

Vix hanc invenies tu speciem prope
Rhenum, Danubium aut caeruleas aquas
Mosellae; minus et conspicias locum,
Claro qui superet lumine Boscobel.

Numquam vidi oculis nobile Boscobel;
Numquam, maius et hoc, videro Boscobel;
Multum nam vereor ne magicam auferam,
Dulci vel spoliem nomine Boscobel.

Argenti modulis dulce sonans, vale!
Oh, nomen, liceat, tu mihi sis, vale!
Dormi in valle latens Asphodelos prope,
Non-visum, specie nobile Boscobel!

— Rev. F. Geyser, S.J.

*The Latin meter used in the translation is the "First Asclepiad" used by Horace in the first ode of the first book of lyrics.

How to Learn Latin*

Gregory Manning

EDUCATORS are agreed that it is easier to learn a thing if several of a person's senses come in contact with it than if only one or two senses do. They also agree that constant repetition is necessary in memory work. Using these two principles, I have evolved a system whereby students can quickly build up a practical foreign-language vocabulary.

Let us take the Latin word for apple. Just what is the word for apple? I still can't remember it, after almost six years of Latin. The dictionary (I just looked up the word) says there are two words for apple, *malum*

and *pomum*. Well anyhow, we will devote one week to learning the Latin for apple. On Monday the professor brings to class a bushel of apples, and gives each student five apples. The student must eat them then and there, all the while mentally repeating "*malum aut pomum*." He not only eats the apples (sense of taste) but also sees them (sense of sight), feels them (sense of touch), smells them (sense of smell), and hears his own and the other students crunching them (sense of hearing). Thus he is using his five senses in memorizing "*malum aut pomum*." But my system goes further yet, for it also employs a sixth sense; namely, stomach ache. Thus we have used principle number one, i.e., association and contact with the senses.

However, this is only the beginning of the process, for the ideal is to print the word so indelibly on the student's mind that he can never forget it. This brings us to the second principle, constant repetition. It would not be consistent to give up the practice of eating apples in class after only one day, for there would not have been enough repetition to enable the student to learn the word well. That alone is reason enough for prolonging the process. But when we consider the psychological aspect, that such an abrupt change from five apples to no apples would do irreparable harm to the student's nervous constitution, we see the necessity of letting down gradually. Thus the teacher gives each student four apples on Tuesday, three on Wednesday, two on Thursday and one on Friday. In this manner we have employed the second principle, i.e., constant repetition. By the end of the week, then, the student should know full well the Latin for apple.

*See Editorial in the March issue of The Catholic School Journal.

But, it might be objected, this is going to be a great deal of trouble, for learning only one new Latin word. I answer "*Nulla palma sine pulvere*," or words to that effect. Effort and trouble are necessary in all lines of endeavor, for "there is no royal road to geometry." Anyhow, in my practical example, it certainly is not too much trouble, for we must consider the results. The student learns not merely one word, but two (*pomum* and *malum*). And it is expedient to know these two words well.

Take *pomum* for instance. A wants to ask B for some hair oil in Latin. "*Da mihi*—ah—ah—" he begins, but he can't find the Latin word for hair oil. He thinks of the English word *pomade* which seems to mean something like hair oil. But what would *pomade* be in Latin? He scratches his dry scalp. Suddenly he remembers he has seen the Latin word *pomum* some place. That, surely, must mean *pomade*, or hair oil. Triumphant he says to B: "*Da mihi pomum*." B, who, strangely enough, knows that *pomum* means apple, hands a piece of the aforesaid fruit to A. A looks puzzledly at the apple. Then, becoming angry, because he suspects he is the victim

of a practical joke, he throws the apple at B. Of course B won't stand for that. He ducks. The apple sails over his head and crashes through a window. Thus it can be seen what terrible calamities can result, if the teacher, refusing to adopt the system I suggest, does not feed the students apples for a week.

However, this is only a single practical example of the plan. It really has infinite possibilities. One week could be devoted to learning the word for banana, another for peach, still another for pear, and so for all the other kinds of fruit. When the fruits are exhausted, attention can be turned to other types of food. For chow mein, and other kindred articles, the system could be modified. One plate of it per student each day would be quite sufficient, instead of five plates on Monday, four on Tuesday, and so on through the week.

I am confident that my system will be enthusiastically and unanimously adopted by the teachers of language classes, because they are a progressive lot, and because my system has been founded on principles which they themselves have first enunciated and approved.

well-concealed drop of fine humor. He is an effective eye opener.

* * *

On Friday the students never "slump." They struggle for final effects with one expectant eye on the door. If only Mr. Palmer is not ill again! But quietly, tiredly, in comes the tall, hollow-chested, emaciated old man with sunken temples like caverns of thought and contemplation, and a bewildered look in the weary, far-sighted eyes. There is his usual greeting—a thin, weak cough—and he is on his pilgrimage from easel to easel. He does not touch the work of the students. It does not make for individuality, he claims.

"The very poorest of my students," he would say, "possesses such wealth of possibilities, so much originality of conception and self-expression, that it would be criminal to stunt them."

He teaches by true criticism, not a rash and random condemnation of failures, but an enthusiastic admiration of that novel subject, this unusually rhythmic sweep in the arrangement; somebody's delicate touch, another's vigorous stroke, or a pleasing technique. Every student feels sure of at least one of the many commendable qualities; they are brimful of courage and welcome the helpful suggestions, half timidly offered. Mr. Palmer would merely wonder whether a spot of intense blue opposite this area would not procure better balance; whether a neutralizing tone would not help to keep those mountains in place. Today he drops a hint as to scintillation of color. Tomorrow a problem may call for enlightenment in massing. Quite casually he would approach the "setup." The sensitive hand would almost playfully push an object into a more fortunate angle or turn the lip of a pitcher into more favorable light, while his eyes would watch the effect from your face.

At the end of the tour the students crowd around him to hear a few general remarks and ask questions, or to draw him out. In choice English he would tell the students of beauty to be found in line and movement, tone and color; of the exquisite beauty of a harmonious life and a godlike spirit. The impertinent flapper and the supercilious college boy, the superior-minded "school marm" on her sabbatical year, the Russian Red, all listen with rapt attention to the old man, who, in turn, marvels at this glorious generation that so gallantly bears with the faults and foibles of the most superannuated instructor.

Of course, he has never heard the students call him an apostle of beauty, a poet, a saint.

2

VISUAL-EDUCATION MATERIAL

The El Paso public schools now have an extensive collection of visual-education material prepared as a WPA project. The material includes a model classroom, a model store; display cases of cotton, wheat, silk, minerals, etc.; framed pictures and maps; mounted pictures, indexed; original water-color and oil paintings; animated groups of Texas missions; model of the United States Capitol; African huts; Spanish mission; woven baskets; books; an index of books and materials.

Despite the fact that many of the teachers have private collections duplicating parts of the general collection there has been a heavy demand for the material from the professional library where it is kept.

Monday, Wednesday, Friday

A Student Study in Teacher Psychology

A Franciscan Sister

MONDAY is criticism class for the portrait students. Mr. Schumann, however, though dynamic as a firecracker, does not criticize. In fact, he does not speak at all. He has summed up his entire teaching lore in three remarkable phrases: "Not so much métier! Not so pretty! Work more simple." For the entire first month he repeats these phrases to the class in general; occasionally, to individual students.

For a while you hear no more; but you hold your breath when the little brown hand clutches your arm, while his left one seizes the best and biggest of your brushes, dashes it into the glistening little heaps of fresh paint upon your palette, and slaps it upon your canvas with a force and determination that causes you to fear for the trembling linen. Each stroke is accompanied by an inimitable grimace, the jarring sound of grinding teeth, and a new agonizing gripping of your aching arm. The pain may make you quiver, but you hold your peace, for each stroke is a revelation in vigorous handling of your medium. Mr. Schumann never sees a student. Students are merely so many canvases to be set to rights, and that done, he rushes out. He is never seen in conversation with a fellow teacher. There are endless rumors circulated about this quaint little Russian Jew, but no one gives them credence. To the students he is merely Mr. Schumann, the strong painter.

* * *

Students are worn out by futile efforts of rendering certain elusive qualities in the model. In the art students' diction, they "slump." Gertie pulls out her favorite novel; John, the art news. "Red" draws clever caricatures of the teacher, while Al mimics the old man quite well. The students form little groups. They gossip. They discuss classes conducted by other instructors. They condemn the latest action of the unbearable dean. In short, they "slump."

EDITOR'S NOTE. This article records the actual experience of a Sister in an art institute. The names as given here are, as might be expected, fictitious. He who runs may read. The types are in other schools as well as art institutes.

Suddenly the air is charged with scorn and disdain emanating from every pore of Mr. Raynor's military frame in the doorway. He stands there, groomed like a duke, aloof like a duchess, and fragrant like a beauty shop. From behind the latest in pincers, the metallic eye condemns, with one sweep, fifty drawings. The silent mouth, curved and trenchant like a scimitar, seems to spell the old insult: "Will, this brainless American rabble ever acquire accuracy and tone?"

He openly and sincerely hates his job. Yet, he has a salary to earn and he earns it with a vengeance. Not the slightest lapse in proportion escapes him, and an awkward curve infuriates him. The room grows dense with a silence that accentuates the stinging irony, half whispered and attuned to the rasping sound of the charcoal that, in the master's hand, puts life and grace into the students' labored creations. There is, however, one vulnerable spot in this irony-clad man. A real draftsman of the old school, he loves good tools. A neat array of the most expensive sticks of French charcoal sharpened to a vanishing point, in front of your board, may conciliate him. The exquisite texture of the sheet of paper you paid your last quarter for, will at times arrest that flow of sarcasm long enough for him to heave a sigh of pure enjoyment. Sometimes the students try to picture him silent like Mr. Schumann, or kind like Miss Day, but they feel convinced he would not quite fill this order. They have developed a taste for the pungent, acrid mixture of scalding irony and spicy wit, plus a

Primary Grades Section

Rainbow Birds

Sister Mary Mildred, O.S.M.

"Oh, dear! Oh, dear!" sighed Boyblue. "My father is so worried. Will the grasshoppers, the cinchbugs, the cutworms, and the rest take all our crops again this year?"

Just then Boyblue caught sight of Mr. Robin. With his strong bill he struck several sharp raps on the ground. An inquisitive worm put up his head. Instantly Mr. Robin had him by the neck. Bracing his strong tail against the ground, Mr. Robin soon pulled the worm from the ground. After rolling him in the dust, the bird hopped a few feet away and repeated the foregoing procedure. Boyblue noticed that Mr. Robin seemed to keep one eye on his worms—even though he was tapping for others.

When about half-a-dozen worms had been captured, a strange thing happened. Mr. Robin seized a worm two inches below its head and seemed literally to shake it into two pieces. Boyblue feared lest Bob Robin shake himself apart, too.

He need not have worried for soon the bird carefully picked up the longer piece of the worm and by wild twisting and turning and moving and grinding its strong beak had two more pieces of what he considered "juicy morsels."

Each worm was treated in the same fashion, the pieces then rolled in dust, and laid in order like a cord of wood. Not a sound did Bob Robin make during this time and he kept a wary eye watching for marauders.

When all was finished to his satisfaction, with a swoop of delight, he picked up the whirling, wiggling mass and darted to a nearby elm tree where hungry babies were awaiting dinner.

"I have it! I have it!" shouted Boyblue in delight. "Get the birds to help! But how can I tell the birds that give much help from those that give little or none at all? Look at all those birds talking among themselves! If I could only understand what they are saying then I could find out."

"All Wagner's *Siegfried* had to do was drink a glass of crimson liquid and then he understood all that the birds said. I am afraid fairy days are over!"

Just then as if by magic a blood-red glass appeared before Boyblue.

"I wonder if that really is dragon's blood," said he. "I'd hate to drink it, but if it would show me how to help my father, I—"

No choice was left Boyblue for the glass moved over and hung in the air just in front of his lips.

With a gulp he drained the last drop. As he did so he felt himself quickly SHRINKING, SHRINKING, shrinking! A prickly sensation ran all over his body. Something seemed to be coming out through the skin. As Boyblue stared in amazement, he saw that his clothes had disappeared and that instead, soft downy feathers covered him from head to foot. Longer, stronger feathers appeared as a shield over these; arms turned to wings, nose became a hard horny beak, and his once sturdy feet were now only toes ending in strong sharp claws.

"Why! why! why! I'm a bird," gasped Boybird. "Perhaps *Siegfried* has no advantage

over me. I'll test my new powers and see, but hanged if I'll eat a worm or a 'hopper.' No! not if I have to starve."

Boybird's bright eyes now discerned a group of birds of all the colors of the rainbow, who seemed to be holding a Bird Congress in a near-by valley. With a few flaps of the wings he found himself seated unobserved among them.

"Meeting is now called to order," said a pompous individual whom Boybird recognized as the Cardinal bird. "The minutes of our last meeting state the purpose of this Convention as twofold: First, to provide some means by which human beings can learn of our great value to them, and second, how they can distinguish those of us that are of great value to them from those that are of little or no use at all."

("My I'm glad I came," said Boybird under his breath.)

"Mr. President," said Wise Old Owl, "if you take it up in that order, we'll all be shot before anyone finds out who or what we are. I suggest that we begin by calling attention to three things:

"Color.

"Size.

"Habitat or locality where we are usually seen.

"I think color ought to come first for then the bright eyes of boys and girls will ferret us out. When once they know us by name, we can prove our worth by deeds."

"Right! Right! Right!" came in a chorus from all the birds. (Boybird found himself chirping with all the rest and he was so astonished that he almost fell off the telephone wire upon which he was sitting.)

"What is your method?" asked President Cardinal. "Please take charge of the Assembly!"

"First," said Mr. Owl, "let us make a Rainbow of Birds. We shall not review all in any class but only a very few that are exceptionally useful. Once this is done anyone can add more as he has time to study us. Suddenly Mr. Owl changed his tone and called out:

"Master Flicker! Please act as Sergeant and beat the roll call!"

Rat-atat-atat-tat-tat!" called out Sergeant Flicker as he vigorously beat the call upon an old tin-roofed shed. "All birds line up according to the colors of the rainbow. Red, orange, yellow, green, blue, violet. Each bird toe his own mark. The 'in-betweens' will be filled in later."

Such a whirring and fluttering and cooing and twittering Boybird had never heard before. To his disgust he found himself to be an "in-between" in color.

"Perhaps it is better. I can hear what they all say if I stay up here."

Toes to the first mark came all the red birds.

"Cheo-cheo-cheo-cheo!" came the strong rich notes of the cardinals from among the birds of brilliant red, as they disdained the ground and flew to low bushes near the first line.

Boybird noticed with delight the black

band each wore around beak and chin.

"I'll know you now, Mr. Cardinal bird. Your high crest gives you away. Your song is beautiful, too; that is, if you would ever sing it. All you do is begin. I see your nest in that evergreen shrub. You do not build a tidy nest. It is too loose and bulky. I'll remember you."

"Chipp-chur-r-r-Chip-p-Chur-r-r!" in a deep throaty voice, sang Mr. Scarlet Tanager as he flew down from a high limb of the oak tree where he had been faithfully guarding a loosely built nest made up of sticks and fibrous matter, for, you know, Mr. Tanager is a devoted home owner.

Boybird was fascinated by Scarlet Tanager's brilliant suit of scarlet with black wings and tail and a splash of white on the under coverts of the wings. "He's a little smaller than the robin," said Boybird. "Most of these I see are—and—ha! ha! so am I," said he, as he chuckled—no cooed to himself.

Next came cheery, friendly, cheery Mr. Robin. "Cheer up!—Oh, cheer up!—Oh, cheer up!—More wet!—More wet!—What!—What!—Wht!—Wht!—Wht!" warbled he, as he volplaned down from his dirty untidy nest of mud and twigs, built high up in a tree.

"Take a look at me! at me! I'm almost a foot long. My breast is brick red, my head is black with a white spot above each eye, the upper part of my body is a grayish slate or brownish-gray color. My wings are dark brown, and my tail is black. I do not make tidy nests but I sing even as I take my shower bath in the cold rain. Cheer up!—Oh, cheer up!—More wet!—What!—What!—Wht!—Wht!—Wht!"

Sergeant Flicker now beat a sharp roll—and called: "No more red birds may report. All orange and yellow birds toe Mark Number Two."

Boybird stretched his neck and peered intently at the hundreds of birds assembled in the orange and yellow section.

"Many are Warblers," he said. "Oh, I see a Wild Canary! How beautiful!"

"Thank you!" said the bird addressed—a little yellow thing about an inch smaller than an English Sparrow. "But I prefer to be known by my real name—the American Goldfinch! Everyone ought to remember me. I'm so small and I eat hundreds of weed seeds every day as I sit and swing on the branch of a thistle in an old meadow. I am very proud of my yellow coat, with its black trimmings on the crown of my head, throat, wings, and tail. I have white bands on my wings, too. Humans even call a color after me—canary yellow. Look for me in the meadows. My mate makes a woven nest of fine grasses and shredded bark. This she lines with cotton grass and thistle down. See it is in that low tree. I am so happy that I sing and sing as I swing on an old thistle: Per-whick-er-eee! Per-whick-er-eee!"

Baltimore Oriole next flew up above all the other orange and yellow birds.

"Everyone knows me," he said. "My head, throat, and upper back are a shiny black. My wings are black with a few bits of white for contrast. Every other bit of me is flame-colored orange, except my tail feathers and a few trimmings. Look at the nest my mate wove. It's the smartest nest in Birdland."

"Green birds come to Line Three," called Sergeant Flicker.

Fly-Catchers, Vireos, Warblers of many kinds and ruby-throated Humming Birds immediately took their places.

"The time is short. Ruby-throated Humming Bird: give an account of yourself. We shall take you as a sample for all the green birds," said the Sergeant.

"Don't ever make the mistake of picking on me because of my size," said the Humming Bird. "Jaybird, Hawk, Shrike, and Crow have all felt the force of my strong sharp beak when they came meddling near my nest, which is only about the size of a thimble. You are looking at my nest now, Boybird, but you think it is only a knot on a tree. I have hidden it well.

"Yes, you should know me anywhere. I am a bright metallike green, above. My throat is ruby red. My wings vibrate from 600 to 1,000 times in a minute so it doesn't matter much what color they are. Look for a long bill, a whirr of wings, a splash of green and red, and you'll recognize me."

"All Bluebirds report for duty. Only two may describe themselves. First, Barn Swallow."

"Tweet! Tweet!" said Barn Swallow. "You can tell me by my strongly forked tail and the perfectly graceful wheeling motion of my flight, even before you can distinguish my color. My upper parts are an intense steel blue. Underneath, beginning at the throat I am reddish chestnut, fading to white under my tail coverts. My tail has a band of white. My nest is made of mud and is fastened to the eave of an old barn or shed. I can fly two and one half miles a minute. How's that for speed?"

"Step down, Mr. Swallow, and allow Mr. Bluebird (not Bluebeard) to take his place," rapped out Sergeant Flicker.

"I might have been called 'Old Glory' for I am a beautiful blue all over my head and on my upper body, my throat and chest are red, my under tail feathers are white—but I am too small for such a grand name. It is a good thing I am not a gossiping bird—for my regular song is True-it-is! True-it-is! Nest building does not bother me much. My mate can fit up a hollow log or a nest used by some other bird, especially by a woodpecker, until it is as good as new. I sing and sing to my mate as she does the building but I believe in letting women do the work! I am very brave! I am! I can scare a wren!—but—good-by—here comes a sparrow," and Mr. Bluebird flew hurriedly away.

"Line Five! All purple birds report!—Purple Martins, first."

"Kind sir, may I please describe myself as similar to a Barn Swallow, only larger? Only I have a nicer voice, even if I do say it myself. My voice sounds like happy laughter gurgling up from my throat. I do sing sweetly, people tell me. I can make a nest in almost anything you hang up for me, gourds, old tin cans, or many rooms in one box. I especially like many hollow gourds tied to the top of a tall pole."

"We have now called a few of the most useful of the birds in colors of the rainbow. Each color line up according to the size of your birds. Largest first.

Red:

1. American Robin
2. Cardinal
3. Scarlet Tanager
4. Crossbill
5. Purple Finch

Orange — Yellow Birds:

1. Baltimore Oriole

2. Evening Grosbeak
3. Yellow-breasted Chat
4. Redstart
5. Warblers of many varieties
6. American Goldfinch

Green Birds in order of size:

1. Vireo
2. Ovenbird
3. Tree Swallow
4. Fly-Catchers
5. Worm-Eating Warblers
6. Ruby-Throated Humming Bird

All Birds Blue in Whole or Part:

1. Belted Kingfisher
2. Blue Jay
3. Bluebird
4. Blue Grosbeak
5. Indigo Bunting
6. Gnatcatcher

Purple Birds line up:

1. Purple Martin
2. Purple Finch

"I know what I'll do," said Boybird. "I'll make a Rainbow of Birds. Then I will remember my friends."

Hundreds of birds of black and white and red and brown and gray crowded and pushed up to the line.

"Whee! Whoo! Caree, caree!" they sang. "Let us in! Let us in, too!"

"Attention!" rapped Wise Old Owl. "The time is too short. No more birds may appear. Boybird needs to hear more details of the Rainbow Birds."

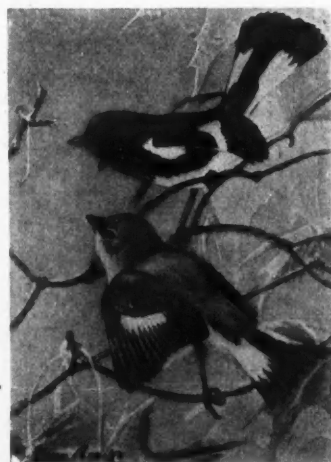
"I'm a good bird," said Meadowlark. "I am too," said Red-headed Woodpecker. "That is beside the point. Sergeant, present evidence of places where the Rainbow Birds may be found and of what their service is to man."

"I'll dispose of the question of value first. In general," said Sergeant Flicker, "each and every bird named kills and eats hundreds and hundreds of noxious insects each and every day. Three hundred grasshoppers, 700 bugs, 500 worms besides thousands of seeds of troublesome weeds, such as oxalis, ragweed, smartweed, etc., is an ordinary day's feast for many of these birds. Everyone described is the farmer's and the gardener's friend."

"Where each is usually to be found is more difficult to say.

"Fly-Catchers, Purple Martins, Barn Swallows, Ruby-Throated Humming Birds, and Pewees catch food as they fly through the air so we shall find them fairly high and on the wing.

"Warblers, Thrushes, Woodpeckers, Tanagers, Vireos, Whippoorwills, and similar birds choose deep woods as their haunts since they



— Courtesy, the Audubon Society.

eat many caterpillars, and such like vermin every day.

"Birds often seen feeding on the ground are the Meadowlark, Robin, Red-winged Blackbird, Flicker, and some Warblers. These destroy noxious seeds and too prolific insect life."

Boybird now flew to a more conspicuous place and said politely (though it sounded like: Coo-Coo-Cookeriee!):

"I am very grateful for all you have told me. I shall spread the information far and wide and learn much more about my feathered friends. I crave your indulgence in asking one further point, How can human beings help you?"

"I've kept very still for me," said Mr. Robin. "Maybe I can do a little talking now. I've been around humankind all my life so my suggestions are like this:

"First organize a Bird Club. Get some older persons to help you if you can. Plan to really study birds on the wing and through the ears of others.

"To draw attention of others plan a Bird Exhibit. Divide it into:

1. Rainbow Birds:

Those discussed and others omitted for want of space.

2. Rogues' Gallery of Birds' Enemies:

a) *Red Squirrels*—bite off heads of baby birds, crack skull as easily as a boy does a peanut, and eat the brains. Eat eggs, too. Shoot Red Squirrels.

b) *Cats*—delight in a meal of birds. Get rid of extras. Confine remaining ones.

c) *Snakes*—crawl up trees and eat eggs and small birds.

d) *Screech Owls*—kill Flickers.

e) *Bluejays*—do some good but are cannibals in bird land, eat our eggs, and kill our baby birds to provide a feast for their own nestlings.

f) *Humans*—who kill all of a kind; for example, Hawks, because some species are harmful. Learn the good birds. Kill the bad birds.

3. Necessary Shelter:

Simple birdhouses may be built with prizes for various classes.

4. Food:

Teach how inexpensive material may be put out for early returning birds and how unused plots of ground or corners may be planted with shrubbery (for this will attract insect life and also provide shelter for nests)."

"Thank you!" said Boybird. "I am sure our teacher will help. We can make posters and bird markers for flowerbeds. I think I'll draw my birds now while I am looking at the birds."

So Boybird began to sketch his new friends. Each crowded around him, eager to have "his picture taken." A moulting bird provided him with quill pens, Orchard Oriole brought fruit juices for ink, and each bird kindly brought a leaf large enough to hold a masterpiece.

Boybird sketched rapidly for the daylight was declining. Suddenly he found himself unable to draw another stroke. All his Feathered Friends disappeared.

What had happened?

"That old Flicker surely beats a fine Rat—a-tat-tat!" thought he, sleepily.

But it was not Mr. Flicker. It was Big Sister shaking him gently as she said:

"Boyblue, you've been asleep half an hour holding tightly to that Bird Book. Mother says it is time you went up to bed."

Boyblue, still seemingly in a dream, said to himself as he slipped under the covers: "Anyhow, it gives me some good ideas."

Practical Aids for the Teacher

The Land of the Pyramids

Correlating Geography and Music

Sister Marie Concetta, S.C.

Music is one of the so-called special subjects often taught by a teacher who has specialized in this field. In many schools, however, the grade teacher must handle this subject. She often approaches the task with diffidence, even though she has had some training in note reading and sight singing. The period set aside for music in the daily schedule is likely to be the only occasion for music in the school day. Yet there are many occasions when music could easily be brought in along with other subjects, such as geography, history, English, and religion.

The following playlet is an illustration of how geography and music can be combined to form a most interesting class. This program was given by the second-year music class of the Teachers College, Athenaeum of Ohio, during one of the assembly periods. It was intended to demonstrate to the students, who are preparing to teach in the elementary school, how music can be correlated with other subjects, in this specific case, with geography. The students took the part of sixth-grade pupils. The playlet is given in full in the hope that it may suggest to teachers a means of utilizing similar materials in an interesting way. The songs are from the *Intermediate Music Reader*.

CHARACTERS. Teacher, Miss R.; President, Mary Jane; Secretary, Helen.

PUPILS. Dorothy, Betty, Isabel, Rita, Marie, Claire, Alice, Ruth, Joan, Ann, Lucille, Rose, Louise, Catherine, Martha, Annette.

SCENE. A classroom. Front board decorated with palm trees, pyramids, sphinxes, etc., suggestive of Egyptian life. A display table for projects. A large stage poster representing river Nile, Egyptians, camels, etc.

[When the curtain rises Mary Jane and Betty are heard off stage greeting teacher and offering to carry books, etc.]

MARY JANE: Good morning, Miss R.

BETTY: Good morning, Miss R.

MARY JANE: May I carry your bag?

BETTY: May I carry your books?

TEACHER: Thank you, girls.

MARY JANE [as they enter]: Oh, Miss R., you should see the poster Joan set up!

BETTY: And the blackboard Alice decorated!

TEACHER [turning toward board]: How lovely! [walking toward poster] What a surprise! [turning to Mary Jane] This is the day you are to conduct a class on Egypt.

[Just as she is about to examine poster, enter Dorothy, Angela, Elaine, and Rita. Profuse greetings. "Good morning! Miss R." "Good morning! Miss R." Much excitement as they advance with their contributions.]

DOROTHY [advancing with map]: Miss R., I made a physical map of Egypt.

ANGELA: And I made a product map.

DOROTHY: We both have reports to give on them.

TEACHER [examining maps]: Well, well, a physical map and a product map. How interesting!

[In the meantime, seated at their desks, Rita and Elaine are holding conversation in a low tone of voice. Rita has composed an Original melody for Elaine's original poem on

Egypt. The latter is not pleased with the musical setting and a slight discussion follows.]

ELAINE: That music doesn't seem to suit the words. Can't you change it here . . . and here [pointing].

RITA: All right. [Changes notes and hums again.]

ELAINE [still dissatisfied]: But why did you put it in the minor mode?

RITA: I thought it would sound more like Egyptian music.

ELAINE: Well, let's show it to Miss R. [Advance.]

ELAINE: Miss R., I composed a poem for our class, and Rita composed a melody.

RITA [timidly]: But I don't think it is very good.

TEACHER [patting Rita]: Never mind, dear, I appreciate your efforts. [Rita walks contentedly to her seat.]

[During this conversation the other pupils have been admiring the poster and board. Comment in whisper, point, etc.]

ANGELA: Here comes Catherine. She made a scrapbook.

TEACHER: A scrapbook! That must have taken a great deal of time. [Takes scrapbook and examines it.] It looks inviting. I'll enjoy it all by myself later. [Hangs it on display table.]

[Enter Alice, Ruth, Jean, Rose and Louise carrying their contributions.]

ALICE [as they approach door]: Where did you get the idea?

ANN: At the museum.

MARY JANE [laughingly]: Oh, Miss R., look at the mummy! [as she spies mummy.]

TEACHER: A mummy! [looks at it and lays it on display table.]

[Remaining pupils advance their contributions.]

ROSE [displaying doll]: I dressed an Egyptian lady.

TEACHER [taking it]: Tall and slender, just like the Egyptians. [Places it on display.]

LOUISE: I carved a sphinx.

JEAN: I modeled an Egyptian man.

SARAH: I thought we should have a flag of Egypt.

LUCILLE: I made an Egyptian harp.

[Teacher takes each object and places it on display table.]

TEACHER: Class, this is certainly a delightful surprise! And to think that you did it all by yourselves! Now I am anxious to hear what reports you have prepared on this interesting country. Before we begin let's sing our "Rally" song.

[Song—"Rally."]

TEACHER: You may take your seats now and proceed with the reports you have prepared. Mary Jane, I believe you were chosen president, and Helen, you were chosen secretary. Will you come forward and conduct the class?

[Mary Jane and Helen take seats in front room.]

PRESIDENT [addressing audience]: The lesson which we have prepared was suggested by the song "A Trip to Egypt." Elaine [turning to her], since you titled your poem "An In-

itation" would you recite that for us first?

[Elaine recites poem.]

PRESIDENT: Dorothy will now make the first report of the "Geography of Egypt."

DOROTHY [turning to teacher]: Miss R., may I point to my map while I am giving the report?

TEACHER: Yes, certainly [gets map].

DOROTHY: Egypt is in the northeastern part of Africa and is almost rectangular in shape covering an area more than eight times that of New York State. It is divided into two regions which differ from each other considerably. Upper Egypt, which is the part nearer the equator, is the narrow valley with a rich alluvial soil, while Lower Egypt, which is the part nearer the Mediterranean Sea, is composed largely of the Nile delta.

PRESIDENT: Egypt has been styled "The Gift of the Nile." Angela, will you tell us something about that important river?

ANGELA: Egypt, the Gift of the Nile. For more than sixty centuries, a ribbon of land about 1,000 miles long and only from 10 to 14 miles wide has been kept fertile and productive by the water and silt of the River Nile. As a matter of fact 96 per cent of the area of Egypt is arid and unsuited to farming and still the country supports 14,000,000 people and this she does almost solely by means of agriculture. The real secret of her ability to support so many people from the soil is the Nile River, which because of its annual overflow, not only gives sufficient moisture to the land but likewise renews the soil. The annual overflow is due to the heavy summer rains which fall in the highlands of Abyssinia in east central Africa. The swollen streams of this region carry much of this water to the Nile which causes the river to rise steadily from about June to September. Because of its rich soil and sufficient water supply the Nile Valley has for centuries been one of the greatest grain-producing regions of the world. Its crops consisted of wheat, barley, oats, rice, peas, and corn. People came from other lands to buy grain in time of famine, thus bringing great wealth to the Egyptians.

ISABEL [After last statement]: We learned in our Bible history that Joseph's brothers came to Egypt to buy corn during a famine.

TEACHER: Good!

PRESIDENT: Marie will now report on the "Government of Egypt."

MARIE: For about 3,000 years after civilization began in the Nile Valley, the Egyptians lived peacefully under their Pharaohs. The Pharaohs were absolute rulers.

TEACHER: What form of government is that? Can someone tell me?

ROSE: Fascist.

JEAN [disgustedly]: Oh, no, it was autocratic. Miss R. told us that. It means ruled by one man.

TEACHER [smiling]: And what form of government do we have in our country?

CLASS: Democratic.

TEACHER: Ruled by . . .

CLASS: Ruled by the people.

TEACHER: That's right!

PRESIDENT: Claire will now report on the "Pyramids of Egypt."

CLAIRE: The pyramids show the great power and wealth of the Egyptians during the time of the Pharaohs. They were really tombs in which from very early times the Egyptians buried their Kings with supplies of

food, drink, face paint, weapons, and such necessities as they thought they might use.

TEACHER: Shall we sing our song? It tells of pyramids, Pharaohs, and the Nile.

CLASS: Yes, let's do.

[Song—"A Trip to Egypt."]

PRESIDENT: We often hear of Egyptian mummies. Will someone give a report on this subject?

[Ann raises hand.]

PRESIDENT: Yes, you report since you made a mummy.

ANN: The Egyptian believed in a life after death that was much like his earthly life. Therefore he sought to preserve the body of the deceased and to provide it with food and other necessities. This led to the art of embalming.

PRESIDENT: Joan will now report on "Religion in Egypt."

JOAN: The two chief Egyptian deities were the sun god Re and the god of the Nile Osiris—for upon the sun and the Nile the well-being of the Egyptians largely depended. Besides these, each locality has its own god. We Catholic girls are interested in Egypt because we know from our study of Bible history that Moses and the Jews were held captive by the Egyptians for many years and some of them even adopted their religion. We have another and stronger interest in Egypt because it was this land of paganism that sheltered our Lord for seven years when Herod sought to take His Life.

PRESIDENT: Annette will now report on "Science in Egypt."

ANNETTE [with air of great confidence]: The Egyptians made several contributions to science. They gave us geo'metry [mispronouncing word].

ISABEL [much distressed]: Pardon me, Annette, that word is pronounced geom'etry [pronouncing correctly].

ANNETTE: Thank you, Isabel.

TEACHER [interrupting]: You will study geometry when you get to the eighth grade.

CLASS [excitedly]: Oh, good!

ANNETTE [continuing with report]: The Egyptians gave us hi-er-o-glyph-ics. [Makes several attempts at pronouncing but fails.] I just can't pronounce that word.

TEACHER: Pronounce it, class. [Class pronounces it correctly.]

ANNETTE [continuing]: The Egyptians also wrote on yellow pa'pyrus. [Mispronounces word again.]

ISABEL: Pardon me, again, Annette, that word is pa'pyrus.

ANNETTE [Turning to Isabel]: Thank you, Isabel.

ANNETTE: It is from this plant that our word paper comes. The Egyptians also gave us our calendar of 365 days.

TEACHER: You have met several new words in this report. I wonder how many of them you can spell correctly. [Conducts spelling on geometry, papyrus, etc.]

TEACHER [remonstrating]: I see where we will have to do a little studying.

PRESIDENT: Let us now hear something about the "Music of Egypt." Lucille, will you give us your report?

LUCILLE: The country from which the music of Europe and America came is Egypt. Almost all Egyptian music was religious and was played in the temples. It was dignified and melodic, not harmonic.

ROSE [questioningly]: Doesn't that mean that they didn't sing the harmonic minor scale?

TEACHER: Oh, no, it means that they didn't

sing in parts as we do. In how many parts can we sing?

CLASS: In 3 parts.

TEACHER: Shall we sing one of our 3-part songs?

CLASS [enthusiastically]: Yes, Miss R.

TEACHER: Which do you choose?

CLASS: "The Road to Happiness."

TEACHER: Very well, stand.

[Song—"The Road to Happiness."]

TEACHER: That is a very pretty song. I am sure the Egyptians would have enjoyed singing in parts as you do. Continue, Lucille.

LUCILLE: Most of our instruments were originated by the Egyptians. The pictures we find on the walls of the pyramids are harps, lyres, guitars, flutes, trumpets, cymbals, castanets and the sistra or rattles.

TEACHER: That is again interesting. Let us see how many choirs of instruments they had. They had harps, lyres, and guitars which belong to the —?

CLASS: String family.

TEACHER: Flute, which belongs to the —?

CLASS: Wood-wind family.

TEACHER: Trumpet —?

CLASS: Brass-wind family.

TEACHER: Cymbals, castanets and rattles —?

CLASS: Percussion family.

TEACHER: Good! Then they gave us the four families.

MARIE: But they had only one member in the wood-wind and only one in the brass-wind families. We now have tubas, trombones —

DOROTHY [interrupting]: May we sing our "Street Parade" song? That tells of tubas and trombones.

TEACHER: Yes, certainly.

[Song—"The Street Parade."]

TEACHER: I wonder if anyone has ever heard of an Egyptian opera?

BETTY [raising hand]: Yes, Miss R., "Aida"—written by Verdi. It is the story of Egyptian life during the time of the Pharaohs. We had this record at home. May I play it?

TEACHER: How very interesting! [Record played.] That gives you an idea of how the Egyptian music must have sounded. Perhaps some day you will have the opportunity of hearing the entire opera. It is full of barbaric splendor. Then the pyramids, the avenues of sphinxes, the banks of the Nile will all be familiar scenes and you will recall how once upon a time, in the sixth grade, you worked out an interesting lesson on "Egypt."

For the Class in Hygiene

Sister Rose, S.C.

In the hygiene class the intelligent care of the body is, of course, the recognized aim. But soul and body are so closely linked that it is impossible to consider one without referring to the other. "A sound mind in a sound body" was a maxim that St. Ignatius borrowed from a pagan. But it was no merely human motive that urged him to demand mental and physical health in his followers. He believed with Thomas à Kempis, that a few are improved spiritually by illness. It is our duty to instruct the pupils how to preserve the body, because the body is the instrument by which we accomplish deeds meritorious for heaven. God has placed us here to work for Him, and we must take reasonable care to keep ourselves fit for the task.

Cleanliness is one of the first topics treated in the study of bodily health. It is a natural virtue, highly appreciated by the world at large, the lack of which brings merited condemnation. However, not the praise nor the scorn of the world, nor even the promotion of good health alone should be the motivating factor in our endeavor to present an irreproachable appearance. We are the children of a King; hence there is an obligation for us always to conduct ourselves and appear in a manner that will bring credit to our Father. Slovenly attire, and slovenly, lounging posture do not indicate that sturdy virility which befits one destined to inherit an eternal kingdom. Moreover, disregard of the rules of hygiene is a crime against our neighbor. We have no right to outrage his sense of propriety, nor to endanger his health by our careless habits.

Cleanliness is not, however, the only phase of hygiene to be linked with right conduct. Self-control is another item that should be brought before the minds of the children. Someone has said that good health is the most admirable proof of right living. Control of thoughts and appetites is a tremendous step toward mastery of life. The older pupils

of the grades can easily be made to understand the great necessity of self-control. They should be told that want of determination here will invariably lead to mental and physical as well as spiritual shipwreck. It is, however, a very delicate task, and one for which the teacher must prepare herself well, calling into play all her tact, and above all, having recourse to prayer.

How often it happens nowadays, that a teacher, especially a teacher of the sixth, seventh, and eighth grades, will look out over her class, morning after morning and see there a number of pale faces with dark circles under eyes that have lost their luster—faces that show signs of listlessness and betoken a brain already tired out. These children were out late the previous evening, at a motion-picture show, or perhaps they stayed up until all hours, listening to the radio, or reading books far into the night—books which, while perhaps not bad, are not adapted to their young minds. To rail against such practices would be a waste of time, but in the hygiene class, insistence upon sufficient sleep and pointing out the desirable results in mental and physical vigor may do much to eliminate the evil. Then the teacher will have accomplished two things; one for time and one for eternity. She will have aided in promoting good health, and she will have removed the souls of the children from the dangers that accompany late hours, especially at moving pictures or on the streets.

The National Child Welfare Association, 70, Fifth Avenue, New York, has published a number of posters intended to aid in character education. Three of them may well be used by the teacher of hygiene in her efforts to increase in her pupils a desire for right living.

The first pictures David, in all the glory of his young strength, setting forth to slay Goliath. The second poster depicts a young knight, his eyes uplifted, his hand on his

sword. One [David] represents "Health," the other, "Self-Control." Both are images of sturdy, clean manhood. To have them before the class would insensibly create a desire for and a pride in bodily and spiritual vigor.

The third poster referred to portrays two boys. One is erect, alert, making ready to pitch a baseball. The other is leaning carelessly against a lamppost. Upon the posters are printed, among others, the following words: "Brace Up. Right posture aids health, success, appearance, self-respect." It is a striking invitation to "brace up and be a man."

Correct diet, sufficient sleep, fresh air and vigorous exercise have a far greater influence upon one's spiritual life than is sometimes supposed. Observance of the laws of hygiene

will, in ordinary cases, remove the pressure of bodily discomfort and give free play to the individual's energy and cheerfulness. There will be no moping, and certainly less irritability. There will be less envy, less self-absorption, and a greater ease in looking out beyond self to the good of others.

There are, of course, cheerful, unselfish invalids. God's grace is not void. There is Tiny Tim, for instance. But cheerful invalids are, for the most part, the victims of accident and are possessed of a strong character which would have deterred them, in any case, from violating the laws of personal and civic hygiene. Care of one's health is a duty. A sound mind in a sound body is worthy of our best efforts from a spiritual motive that one may better serve God.



Don't Sit This Way in Company.

Practical Lessons in Graceful Manners

Mary Caldwell Keyser

VIII. A PARTY*

CHARACTERS: Mary Grace, Alice, Betty, Cora, Della, Edith, Frances, and the Maid.

SCENE: Living room in Mary Grace's house. Mary is arranging flowers on the table. Doorbell rings. Maid crosses over and opens the door. [Enter Alice.]

ALICE [To the maid]: How do you do, Martha. [Mary comes forward and offers her hand in greeting.] [154] Hello, Mary. [Alice drags her words.] Mother thinks you are awfully nice to invite our whole class but she can't imagine why your mother should go to all that trouble. She wouldn't. There's nothing in it. [155]

MARY: What do you mean by "there's nothing in it"?

ALICE: These girls will never invite you to their homes in return; and you wouldn't want to go if they did.

MARY: Oh, I don't know. I like them. But I'm not doing it expecting to be invited in return. This is different. [156]

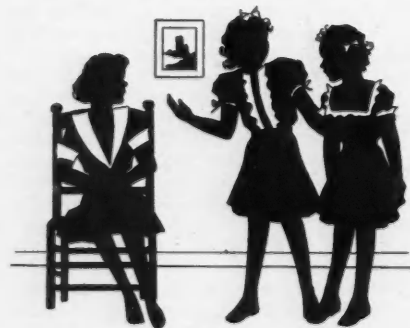
ALICE: I'll say it is. Mother never lets me have a party except for girls whose names she likes to have in the newspaper as our guests. [157]

[Maid who has been standing at the door opens it to admit Betty who pushes past without a word.] [158]

BETTY: Hello, Mary. Gee! it's a hot day. Our house was nice and cool and when I got outside I nearly sweltered. Gee, why are parties always on such rotten days—too hot, or too cold, or too rainy. [159]

MARY: I am sorry you are uncomfortable. You could go out on the porch if you like.

*This lesson is intended for the eighth grade.



Present the Younger to the Older.

BETTY: Oh, no. Gee, this looks good to me. [Throws herself on the couch.] [160] [Maid opens the door to admit Cora.]

CORA [Cora's voice is exceptionally loud]: Hello, Mary. Well this is a regular party, isn't it? [161] [Laughs] Say I never saw you wear that dress before. Is it new? My, but it makes you look thin—scrawny, I'd say. [Laughs] [162] Oh, hello, Alice. So you came anyway. You said you wouldn't. Say, listen, how've you got your hair done? [walks around behind her] [163]. I don't like it that way. It makes you look—it makes you look dumpty. [Turns from Alice and looks at Betty who is lying on the couch.] What's the matter with you, Betty? [164]

BETTY: You tell me. You've told all the others what was the matter with them.

CORA [Sits with both feet pulled up under her on the chair]: [165] Are you trying to be funny? [166]

BETTY: Only half trying. I could be good at it if I really tried.

[Maid opens the door to admit Della. Della is chewing gum.] [167]

DELLA: Hello, kids. Am I late? I went ar— Oh, there you are Betty. I went around and called for you—two whole blocks out of my way [voice becomes whiney] [168] and I wasn't feeling so well this morning. I was awake all night with a headache. Mother said I ought not come but I wasn't going to disappoint Mary. Hello, Mary, you have a scorching hot day for your party. [169]

MARY: Yes, it is warm. I'm so sorry you don't feel well. [170]

BETTY: Oh, she'll live through it. Don't worry, she wouldn't be happy without some ailment.

DELLA [Whining]: Just because you are always well, Betty, you think no one can be sick.

BETTY: I'm not always well. Every time you grunt about your poor health it makes me sick but I wasn't telling the world. I kept it to myself. [Betty rises from the couch and yawns and stretches.] [171]

ALICE [who has been sitting leaning her head on her hand and looking sulky]: I was just thinking that if— [172]

BETTY [Interrupting]: What's holding up the lunch? Aren't they all here? [173] [174]

MARY: No, not all.

ALICE: I was just thinking that if we got off on Tuesday—

BETTY: Who isn't here?

MARY: Edith and Frances are not here. What was that, Alice, about Tuesday? [175]

ALICE: I was just thinking that if we got off on Tuesday—

BETTY: Off on Tuesday? We're not going to be off on Tuesday. Why should be be off on Tuesday?

ALICE: Well, Tuesday is election day and I was thinking that if there were no school on Tuesday we could—

[Sounds of laughing and talking outside.]

BETTY: There they are now. [Maid opens the door and Edith and Frances enter.]

EDITH [Greeting Mary]: Sorry we are late. [176]

FRANCES: Did we keep you waiting?

MARY: Oh, that's perfectly all right. [177]

CORA [Loud voice]: We only waited half an hour.

FRANCES: Cora, you had better get that wristwatch of yours examined again.

ALICE: Talking about examinations, I was just—

MAID [Who had left the entrance door, now appears in the dining-room door and announces luncheon]: Luncheon is served.

[There is a general chatter as they all move rapidly toward the dining room.] [178]

Suggestions

[154] A hostess offers her hand in greeting her guests.

[155] One's remarks while at a party should never show a lack of appreciation for the invitation.

[156] Though the game of society is an exchange of courtesies those accustomed to the game take it for granted and do not speak of it as though a party had an exchange value.

[157] People who are secure and content in their own little circle of friends, do not try to link their names before the public with the names of people who are more prominent.

[158] When a maid opens the door it is courteous to say, "How do you do, Martha," if you have been a guest in that house before and know her name.

[159] To use slang is not good taste and to use words such as "Gee," is not tolerated in any good society.

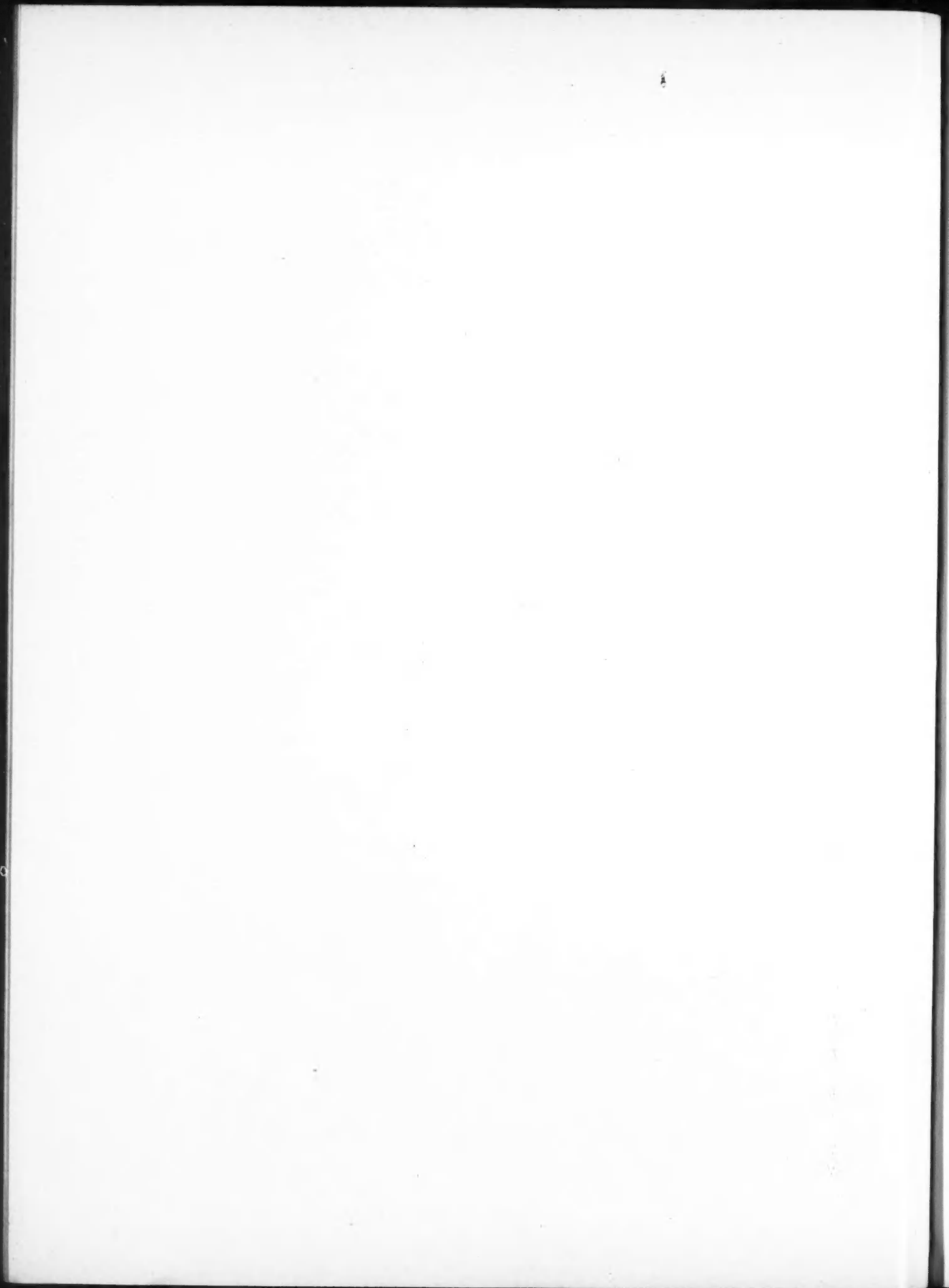
[160] It is rude to lounge on a couch or on a chair when at a party or when calling formally.

[161] A voice should be pleasant to hear; low and distinct.

[162] It is most annoying to have to listen to anyone who laughs at her own remarks or who laughs without cause.

[163] It is always rude to make personal remarks to people as speaking of their clothes or their appearance. It is especially embar-





raising if the remarks are not complimentary.

[164] Any remark which might make another feel resentful is very poor taste when both are guests in the house. It might lead to some unpleasantness.

[165] When seated in a living room both feet should be on the floor and placed closely together.

[166] "Trying to be funny" is dangerous work. It often hurts someone's feelings.

[167] A girl chewing gum is a displeasing sight.

[168] Never speak in a whining voice. Keep the voice low and even and do not let it show emotion.

[169] It is better to avoid speaking of one's ailments while at a party.

[170] When a guest enters the room she should greet the hostess first if it be at all possible.

[171] It is vulgar to yawn, or stretch, or to scratch any part of the head or body when in company.

[172] One should never have the appearance of sulking. Do not lean your head on your hand. Even though you feel all right it looks like sulking. A pleasant appearance is best no matter what happens.

[173] Do not interrupt a person who is speaking.

[174] Do not embarrass the hostess by remarking that the luncheon is late.

[175] If a person has been interrupted

when speaking, at her first opportunity the hostess should give her the cue to finish her remarks.

[176] To come late for a luncheon is very rude. When one comes late she should express

her regrets that it happened.

[177] A hostess graciously relieves her guest of any embarrassment.

[178] A hostess precedes her guests into the dining room.

Diocesan Examinations

The two following sets of examination questions have been chosen at random from the recent semester examinations for the Catholic schools of the Archdiocese of Baltimore.

Geography — Fifth Grade

PART I (20 credits)

Fill in the blanks with the word or words that will make the statement correct.

1. The most important possessions of the United States are: 1..... 2..... 3..... 4..... 5.....

2. The "King of Crops" in the south is ...

3. The southern oil fields are in the States of 1..... 2..... 3..... and 4.....

4. The three great wonders of the Colorado Plateau are the the and the

5. The "Pittsburgh of the West" is

6. Newfoundland has valuable forests and deposits of

7. The coal mined in the Appalachian Plateau is coal.

PART II (30 credits)

Underline the word or words that make the statement correct.

1. The leading mineral product of the southern states west of the Mississippi River is silver, petroleum, coal.

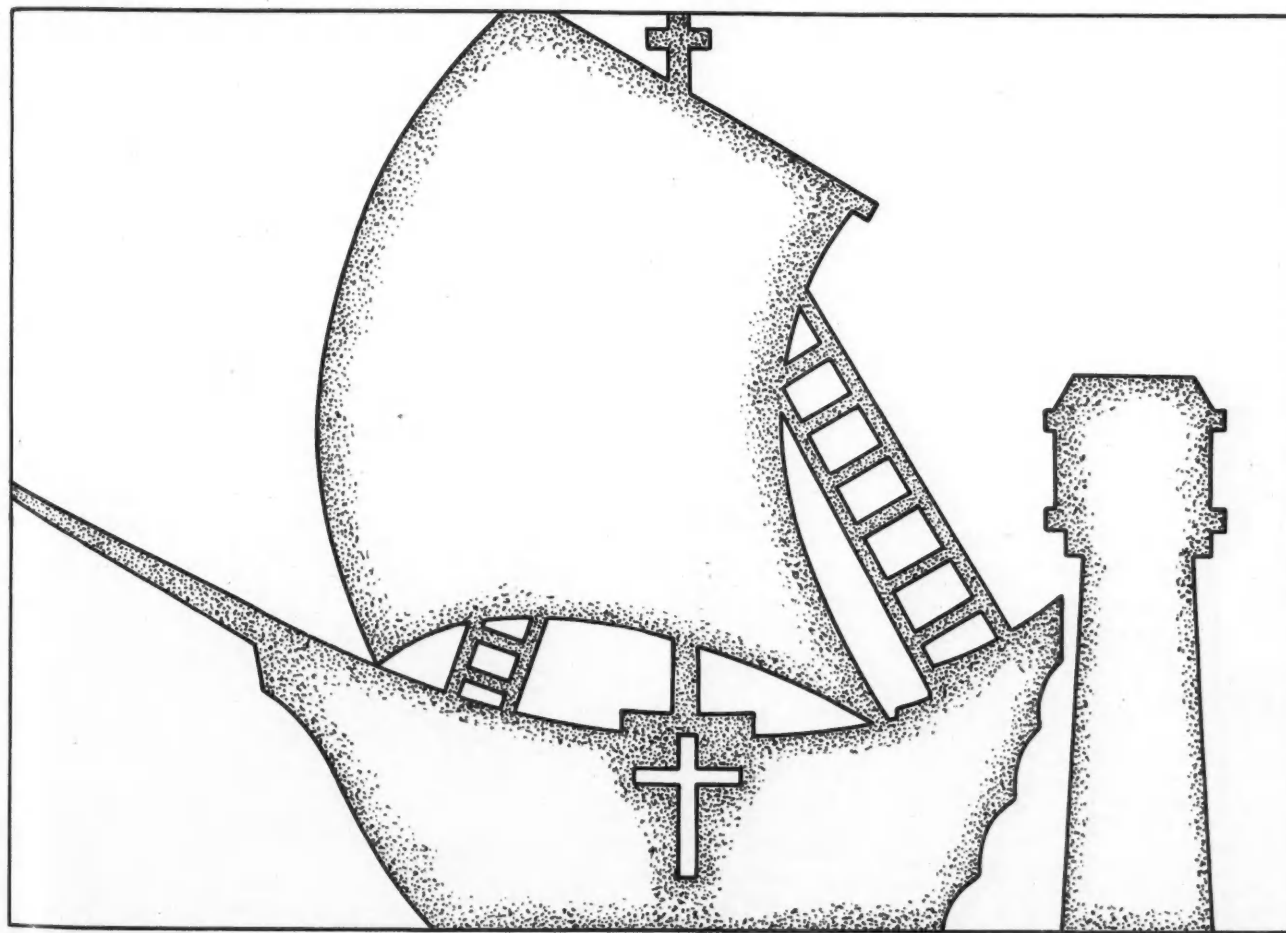
2. The great winter-wheat State is Kansas, Minnesota, North Dakota.

3. Half of the people who work in New England today are engaged in fishing, farming, manufacturing.

4. The New England State which is the largest producer of marble is Vermont, Massachusetts, Connecticut.

5. New England leads all the other sections of the country in the product of slate, granite, marble.

6. The greatest stretches of grazing land are in the northern, southern, western part of our country.



A Window Cut-Out.

Submitted by Sister M. Prudentiana, O.S.F.

The Ship Represents the Church Safely Anchored in the Harbor.



7. The leading seaport of the south is New Orleans, Houston, Galveston.

8. The waterway which connects Buffalo with Albany is the Hudson River, Niagara River, Barge Canal.

9. The leading Southern State in the production of iron ore is Texas, Alabama, Tennessee.

10. The Central States are a great agricultural section because they lie mostly in the Appalachian Highlands, interior plains, Gulf Coastal plains.

PART III (20 credits)

Write "True" after the correct statements and "False" after the false.

1. The West is sometimes called a "land of great difference."

2. In the Great Plains grazing is the leading occupation.

3. Jacksonville is a great cotton center.

4. Dallas is the oldest city in Texas.

5. The region of the Great Plains has little rainfall.

6. Minneapolis and St. Paul are called "Twin Cities."

7. The wool raised in the western plains is sent to England.

8. The Rocky Mountains are a wonderful vacation land.

9. Denver is called the "Queen City of the Plains."

10. The Great Plains are the most thinly settled in the United States.

PART IV (30 credits)

Match the following:

- | | |
|---------------------|--|
| 1. Tanker | () The artificial watering of the land by means of wells or rivers. |
| 2. Tractor | () Valuable for large deposits of gold and other minerals. |
| 3. Forest ranger | () Materials in their unchanged state. |
| 4. Pueblo | () Men who take care of the forests for the government. |
| 5. Carlsbad Caverns | () Forage crop raised to feed live stock. |
| 6. Irrigation | () Freighters that export petroleum products to distant lands. |
| 7. Prairies | () The Pittsburgh of the West. |
| 8. Raw materials | () Tracts of treeless land covered with coarse grass. |
| 9. Black Hills | () Used to haul logs out of the forests. |
| 10. Alfalfa | () Wonderful limestone caves in New Mexico. |

History — Eighth Grade

PART I (30 credits)

Before each item in Column I, write the number of the corresponding item in Column II.

- | Column I | Column II |
|----------------------------|---------------------------|
| .. Forty-Niners | 1. Henry Clay |
| .. Japan | 2. "Era of Good Feeling" |
| .. Spoils System | 3. Naval Academy |
| .. Illinois | 4. General Zachary Taylor |
| .. Seminoles | 5. First Plenary Council |
| .. Annapolis | 6. Samuel B. Morse |
| .. Internal improvement | 7. Alaska |
| .. Monroe's administration | 8. President Jackson |
| .. Russia | 9. Commodore Perry |
| .. War with Mexico | 10. California |
| .. The Atlantic Cable | 11. Florida |

- | | |
|-----------------|--------------------|
| .. Alabama | 12. Erie Canal |
| .. Omnibus Bill | 13. Slave state |
| .. Baltimore | 14. Cyrus W. Field |
| .. Telegraph | 15. Free State |

PART II (16 credits)

Underline the word or words in each set of parentheses which will make the statements correct.

The (Missouri Compromise — Kansas Nebraska Act) settled the (tariff — slavery) question for a time.

(The Northern Democrats — Republicans) upheld the principle: The Constitution imposed upon Congress the duty of (forbidding — protecting) slavery in the territories.

(France — England) gave secret support to the (North — South).

(Antietam — Gettysburg) was the greatest battle of the (Civil War — War with Mexico).

PART III (24 credits)

Write an important fact about eight of the following:

- (1) Squatter Sovereignty; (2) Dred Scott Decision; (3) Nullification Doctrine; (4) Webster-Ashburton Treaty; (5) Wilmot Proviso; (6) Know-Nothing Movement; (7) Tariff of 1824; (8) Specie Circular; (9) "The Reaper"; (10) Crisis of 1837.

PART IV (10 credits)

Complete the following:

- Fort Sumter was bombarded by the
- The "Hammering Campaign" was under the command of
- The chief aim of the Northern Army was to capture
- The Emancipation Proclamation was issued in

5. Low, swift gray vessels carrying cargoes to foreign ports were called

6. The first state to secede from the Union was

7. The removal of Mason and Slidell from a British mailboat is known as

8. The withdrawal of a state from the Union was called

9. A decisive naval battle took place between the ironclads and

PART V (20 credits)

Put a check mark before each correct item:

1. There is a representative in Congress for every () county; () federal district; () town; () congressional district.

2. The President of the Senate is () the Chief Justice; () the Secretary of State; () the Vice-President of the United States; () elected by the people.

3. The term of office of a senator is () 3 years; () 4 years; () 6 years.

4. A member of the House of Representatives is elected for () 2 years; () 3 years; () 4 years; () 5 years; () 6 years.

5. The legislative body is the () law-making; () law-enforcing; () law-explaining body.

6. According to the Constitution there are () one; () two; () three; () four departments of government.

7. The finances of the state are controlled by the () Treasurer; () Lieutenant-Governor; () Comptroller.

8. The Supreme Court () enforces the law; () interprets the law; () protects individual rights.

9. The President of the United States represents the branch of government called the () executive; () legislative; () judicial.

A Medieval Project

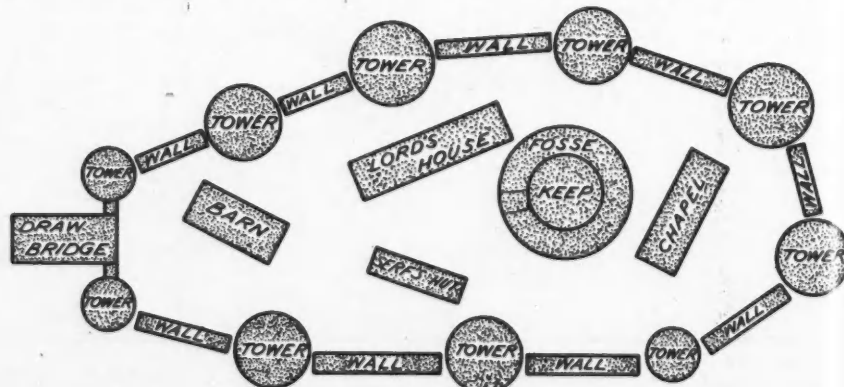
Sister Mary Hermenegild, O.S.F.

My fifth and sixth grades found the unit on Medieval life very interesting. After several discussions on the Medieval castle and its inmates they decided that it would be interesting to make a little castle. This led to an intensive study of pictures and descriptions of various castles. I looked for suggestions in teacher's magazines and found several units worked out but none of them give me much help as to how to go about making the castle. For this reason I thought it might interest some other teachers.

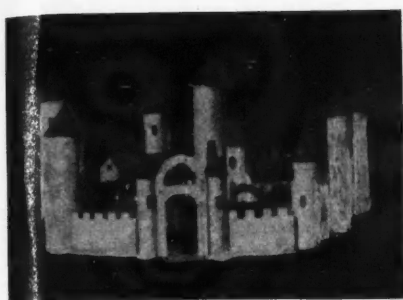
The first thing we did was to gather boxes. Round oatmeal boxes of three different sizes formed the lookout towers. We pasted two of

these together, one on top of the other. Then we covered them with wall paper that looked something like stone. The roofs we made of red construction paper and set on top. The largest tower was used for the keep or donjon in the center of the group. Around this keep we made a little paper fence to represent the fosse. Attached to it was a movable ladder that reached to the second floor from the outside of this fosse. The doors and windows were made of paper and pasted on the outside of all the towers and buildings.

The walls were made of smaller oblong boxes about two inches thick, six or seven inches high and of various lengths depending



Plan of the Castle Grounds.



The Finished Project.

on the floor room the castle should cover. They were cut on the top as the picture shows and then covered with wall paper that looked something like stone. The church, lord's house, serf's hut, and barn were all made of cardboard boxes in proportion to

the rest of the castle.

The drawbridge was made of a cardboard box cut out into a rounded gateway and a separate arch fastened on the top. The bridge part was cardboard shaded to represent boards. This was pasted under the gateway and by means of a string fastened to the outer end of this cardboard and passed through the top of the gateway to the inside where little weights were attached to keep the bridge up if so desired. The port cullis was cut out of black construction paper to represent iron bars and then pasted to the inside of the outer part of the gateway.

After all the parts were finished we set the walls and towers around the edge of a table the size we wanted it and put the rest of the buildings inside. Some of the children found some small pictures of knights on horseback. These they pasted on cardboard and by means of an easel made them stand. They then placed them here and there inside the castle walls.

The Activity Unit in Upper Elementary Grades

WHAT is a unit of work? How does one develop a unit of work? These two questions present themselves for consideration very often. The term *unit* is widely employed, and there is a general lack of clarity or conformity as to its meaning. According to Caswell and Campbell, there are two types of instructional units, the unit of subject matter and the unit of experience.¹ The subject-matter units include topical units, generalization units, and units based on certain significant aspects of environment or culture. The units of experience include those which are based on centers of interest, units based on pupil purpose, and units based on pupil need. J. P. Leonard has suggested that he prefers units of trial and experience.

We should not feel that an activity unit is only a method of instruction. An activity unit is more than a method of instruction; it offers possibilities for bringing together or fusing materials. A unit of work is not an affair of pattern, but rather a situation between the teacher and the pupils, a method of living together.

A definition of a unit of work, therefore, will depend entirely upon the individual. For this reason, it is more desirable to characterize a good unit of work, than to attempt a definition.

Some of the characteristics of a good unit of work are as follows:

1. A good unit of work should be recognized as a vital part of life. It should be pitched to the level of the child, and should be approached from the standpoint of what the children and the teacher have in mind.
2. It must involve a problem of recognized significance to the child as well as to the teacher. Both must see the value of the unit from the beginning.
3. The unit must be challenging to the pupil. He must actually see values, and not look upon the unit with fleeting interest.
4. The unit must provide opportunities for development and growth on the part of the child with respect to his ability to think, to co-operate, to gain information in facts and skills, and with respect to the ways in which

he thinks. It must function in behavior, both thinking and living.

5. The unit must be based on child growth. This may or may not be recognized by the child. However, the aims of the unit of work should be based on those recognized by the child and also upon those recognized by the teacher.

6. The unit must include opportunities and possibilities for things to do. Participation results in education. Intellectual as well as physical growth takes place through activity. Grouping is not absolutely necessary, but the activities should be varied to keep up pupil interest as well as to take care of individual differences within the group.

7. The unit must be difficult enough to challenge the pupil and to cause growth.

8. Provision for the assumption of responsibilities must be made. The teacher should not assume too much of the responsibility. In many instances, the child is actually shielded or protected from facing responsibilities which would result in growth on his part.

9. Environmental materials and the resources of the community should be used during the progress of a unit of work to the fullest extent. Valuable suggestions regarding this procedure may be found in the State Course of Study.² It is also important that not one textbook, but many books be placed on the shelves for use by the pupils.

It is not necessary that all pupils do the same thing at the same time in order to become educated. It is important, however, that a sufficiently large number of pupil activities and teaching procedures be suggested to take care of the individual differences. In all experiences, the truth should stand out, not what is right or who is wrong, but what is true. The scope of the unit should be limited only by the abilities and capacities of the group. The resourcefulness of the teacher is the only other limitation.

The teacher should see to it that each pupil does certain work as an individual, that he works in small groups, and that the class as a whole makes some contribution to the unit.

If we intend to improve the pupil's ability to think, then we must pay some attention to that with which he thinks. How can we get the child to think? Certainly we cannot get him to think by forcing him to memorize rules. Rules may grow out of his experiences in observation. We cannot get him to think by assigning the work to be done at home. The work should be done at school, rather than at home, because of the possibilities of proper and adequate guidance.

How do you build a unit of work? There are three periods in unit building. The first period might be called the preplanning period, and involves the following things:

1. Knowing the pupils, their problems, interests, capacities, and backgrounds.
2. The selection of a problem of general interest to the group.
3. Set up the purposes in teaching the unit of work.
4. Suggest possible things that can be done.
5. Suggest the possible sources of information.
6. Suggest the ways and means of evaluating the growth which is expected to occur.
7. Be sure that you have used the courses of study in planning the unit.

The second stage in the development of a unit of work takes place in the classroom. It is here that the unit either breaks down or goes through in high gear. The wise teacher will keep at least two ideas "up her sleeve" to prevent the collapse of the unit. The children should be led to believe that they are doing all of the work, yet the teacher must get in her skillful guidance at all stages. The activities, texts, and reference books, contemporary materials, field trips, drills, and other activities and procedures must be planned to insure success.

The third stage in the development of a unit involves the recording of the unit. As the unit of work is being taught, the teacher should make a record of all successful activities for future reference. Unsuccessful activities should be eliminated, loose materials should be filed, references should be filed, and any successful means of evaluating growth should also be recorded, along with test data.

Evaluating the products of an activity unit is more difficult than it is frequently thought to be. The gains of pupils in personality and character traits cannot now be measured objectively. It is possible to judge growth subjectively, and to base such judgments in part, at least, on records kept during the period of instruction, as well as in part on the types and amounts of pupil activity and on the types and amounts of the products of pupil activity. Such gains in information as pupils may achieve can be measured by means of objective tests. It is known from statistical evaluations of test data that pupils do master subject matter during unit instruction.

The culmination of an activity unit should be planned as a part of the educational development of the unit. It must be more than just a summing up publicly, of memorized talks, of the presenting of dramas and songs, and the like. These have their part, since they aid in publicizing to parents what is being done, as well as in interesting pupils, perhaps. The culmination may profitably include a teacher presentation of the unit to parents and some portion of pupil activity carried out in the classroom during the final class period devoted to the unit, in addition to other more commonly used culminating "activities."

This method is, in a way, a departure from traditional types of teaching. The objective is

¹H. L. Caswell and D. S. Campbell, *Curriculum Development* (New York: American Book Company), 1935, pp. 400-448.

²*Tentative Course of Study for Years One Through Six*, Texas State Department of Education, 1936 (Bulletin No. 359), pp. 158-165.

to make it possible for each individual to become more and more effective in meeting situations in which he finds himself involved. This type of instruction offers materials with

which to think. It is our task to help pupils to meet situations which require ability to think. — C. W. Webb, Jr., and Julia Guthrie in *El Paso Schools Standard*.

A Radio for a Dime

Sister M. Charlotte, C.S.C., M.A.

Of course, it is a crystal set, but one that is invaluable for two reasons: (1) it arouses great enthusiasm and interest; (2) it prepares the way for the discussion of Hertzian waves, Marconi's invention, the radio, yesterday and today, and television.

I shall tell exactly how I make this inexpensive set as it seems easier than any I have seen described in a Government bulletin or in *Popular Science*. A small piece of soft wood is prepared by boring holes in the places marked in the drawing. (Fig. 1.) Secure about six screws, and some short pieces of insulated wire, and either a coil from an old radio, or sufficient insulated wire to wind a coil on a cardboard roll. In most cases the only thing that must be purchased is a crystal. Galena crystals are excellent. After this preparation, the radio can be finished in a short time. Fasten the coil between (1) and (2); connect (2) with (3) by a short wire, and at (3) fix what is called the "Cat's Whisker." If a long screw is put into the hole at (3), a steel pin can be soldered to the head, and then bent to the proper angle to make contact with the crystal. The crystal is fastened in the center of three small screws at (4), the heads of which hold it rigid. A wire wrapped around the three screws and then carried over through the hole at (5) makes the contact. Another short wire is put through (6) and carried over to (1) to complete the circuit. A ground wire is fastened at (1), and the aerial connection is fastened at (2). For the ground connection, use either the radiator, or a water pipe. If both are inaccessible, see that the wire goes into the ground far enough to touch damp earth. The aerial may be a window screen, or in a bedroom, it may be the bedsprings. In a laboratory, picture wire around the molding of the room gives good results. The holes (5)

and (6) are used to plug in the earphones, and the wires that have already been placed there are held in contact in this manner. To increase the amount of electricity running through the earphones, a condenser of very simple structure may be connected between (5) and (6). If a ready-made one is handy, use it. If not, one can be made from three pieces of wax paper, and two pieces of tinfoil, cut about one inch square. Alternate wax paper, and tinfoil, stitch on the sewing machine, punch holes in each end, fasten wires in the holes to make contact, and a satisfactory condenser is made without cost.

If you have never made a radio, you cannot imagine the thrill that will be yours as you tighten the last screw and shift the "Cat's Whisker" to a sensitive spot on the crystal, to hear music coming in from the air, clear and loud. Many prefer to make tube sets, but the battery sets are passé, and the changes for alternating current are too difficult, I think, for the ordinary high-school pupil, except for shopwork, or for special club activities. A knowledge of the theory is satisfying, and it is easy to show that in the tube set, the crystal is replaced by another type of detector, the vacuum tube, which needs an "A" battery to heat the filament, and a "B" battery to charge the plate positively, so that the electrons from the filament will flow to the plate. If the signals are too weak, two, three, or more tubes can be used, but each must have the current supplied by "A" and "B" batteries. Greater improvements demand the use of alternating current, and the use of a.c. demands two changes: (1) an a.c. type of tube, and a step-down filament-heating transformer; (2) a vacuum tube rectifier to change a.c. to d.c. to replace the "B" battery. Diagrams make the theory clear.

It is a joy to take the crystal set apart, to rearrange the coils, to use longer coils, shorter coils, and even to get a coil that has primary, secondary, and tickler coils. Then, indeed, different stations may be tuned in, and out, at will. When satisfied with the construction of this little set, the parts may be soldered together. At first, the plain board is better to build on, the connections and parts are clearer; appearances may be considered later, and novel radios may be made in cigar boxes, on spools and pencils, and in a dozen other ways suggested by the ingenuity of the students.

I am convinced that the crystal set has its place in instruction and pleasure. It shows the principles of electromagnetic waves, condensers, detectors, earphones, and it thrills the students when they see such a simple structure, and through it hear the music from different stations. They invariably say, "Is that little thing making this music possible?"

American institutions, free speech, free press, and the whole framework of our American life depend on the Christian outlook. It is important today that the Christian religion be widely taught. — Rev. Dr. Harold McA. Robinson, secretary, Presbyterian Board of Christian Education.

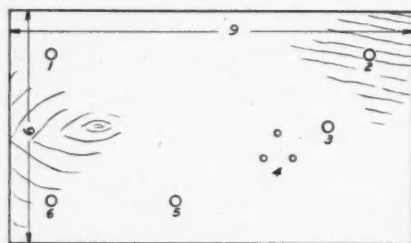


Figure 1. Bore 8 Holes in Soft Wood.

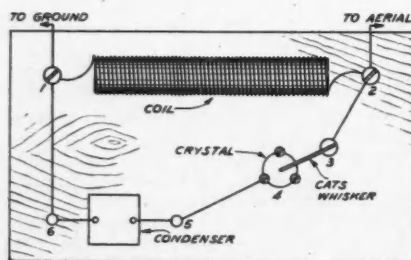


Figure 2. Hook Up as Explained.

A FISH-CENTERED SCHOOL

A Unit of Instruction on Van Dyke's "Fisherman's Luck"

EDITOR'S NOTE. The following widely quoted "unit of instruction" first appeared in "School and Society." It is included in a recent booklet "The Fish-Centered School" by Professor Allan Abbott, published by Teachers College, Columbia University. We refuse to decide as to just how much credit the author should have given to "Don Quixote."

Purposes:

1. To enjoy the experience of reading the essay.
2. To share this enjoyment with a social group.
3. To enjoy vicariously the experience of fishing.
4. To share this enjoyment with a social group.
5. To create something which shall express these satisfactions.

Aims:

1. To learn about trout fishing.
2. To learn about other kinds of fishing.
3. To learn about the value of fish as food.
4. To learn about the economic importance of fish.
5. To learn the place of fish in secular and religious history.
6. To learn the place of fish and fishing upon language.
7. To learn to manipulate fish — living, dead, and cooked.

Objectives:

1. Vocational: opportunities and needs in fishing; is it a blind-alley vocation?
2. Wise use of leisure: what wise men have fished?
3. Health: food value of fish; vitamins in cod-liver oil.
4. Homemaking: preparation and cooking of fish.
5. Social-Civic: fisheries in colonial days; in the Revolution; in connection with arbitration. How we always won.
6. Religious and ethical: Jonah; miraculous draught of fishes; the fish as religious symbol; keeping Lent; kindness to fish.

Big Objective:

- To realize the place of fish in the modern world.

Goal:

The fish-centered school.

Activities (leading to further activity):

- Unit I. (Function with science.) Make and care for an aquarium.
- Unit II. (Fusion with home economics.) Prepare and serve: Creamed codfish — boiled salmon — fish chowder.
- Unit III. (Fusion with commercial education.) Study the mail-order ads of Frank E. Davis, and make better ones.
- Unit IV. (Fusion with language.) Make a list of such expressions as "poor fish," "gudgeon" (*obs.*), "sucker."
- Unit V. (Fusion with library work.) Cut out all the pictures of fish from books in the library, and paste them in a notebook.
- Unit VI. (Fusion with handwork.) Make a seine of all the string in all your homes (creative group project for the entire class through the term).
- Unit VII. (Fusion with composition.) Write a letter to Dr. Van Dyke, presenting to him the seine, scrapbooks, chowder, aquarium, etc., and inviting him to address the school.

Teaching Religion Through Activity

Sister M. Bernarda

Because these are the days of the activity program throughout our elementary schools, it would seem a most pertinent move on our part to make a serious study of the ways in which activity might be applied to our teaching of the subject which gives us the beginning and the end of our profession as teachers of young Catholics: the teaching of Religion.

For a long time, educators have known that the best approach to child development is through the child's own experiences; and it is by observing and considering what children do in their playtime that we find out just how they develop, both physically and mentally. When children play together they learn how to co-operate: they work to achieve a common purpose, they contribute to the success of an undertaking, they grow in poise and self-confidence, they unknowingly learn to formulate and make plans, and they acquire added ability to think clearly and to express their thoughts to others. Since the approach to the activity method might not be entirely clear to those of us who have not used its more modern terms, though they have undoubtedly carried on the application of the method in their teaching practice, it might be well to give an outline of the program before going further into its application to the teaching of religion.

An activity is simply a large learning situation brought about by the desire of an individual or a group, to achieve an end which draws upon varied fields of knowledge and many different kinds of experiences. Activity of this kind is often called a center of interest, a unit of work, an enterprise; there is little distinction among these terms, but the word *activity* seems to suit our purpose best. The grouping for an activity depends upon the situation involved: a larger enterprise will call for a number of smaller groups, as problems arise in an attempt to carry out the main idea. Throughout the activity program the *purpose* is kept constantly in mind: to have the children work in a manner that is natural and informal, rather than artificial and conventional. Things to be learned are accepted as need arises for them, and books are sources of information and ideas to be used in the present, rather than storehouses of information to be memorized for future use in adult life.

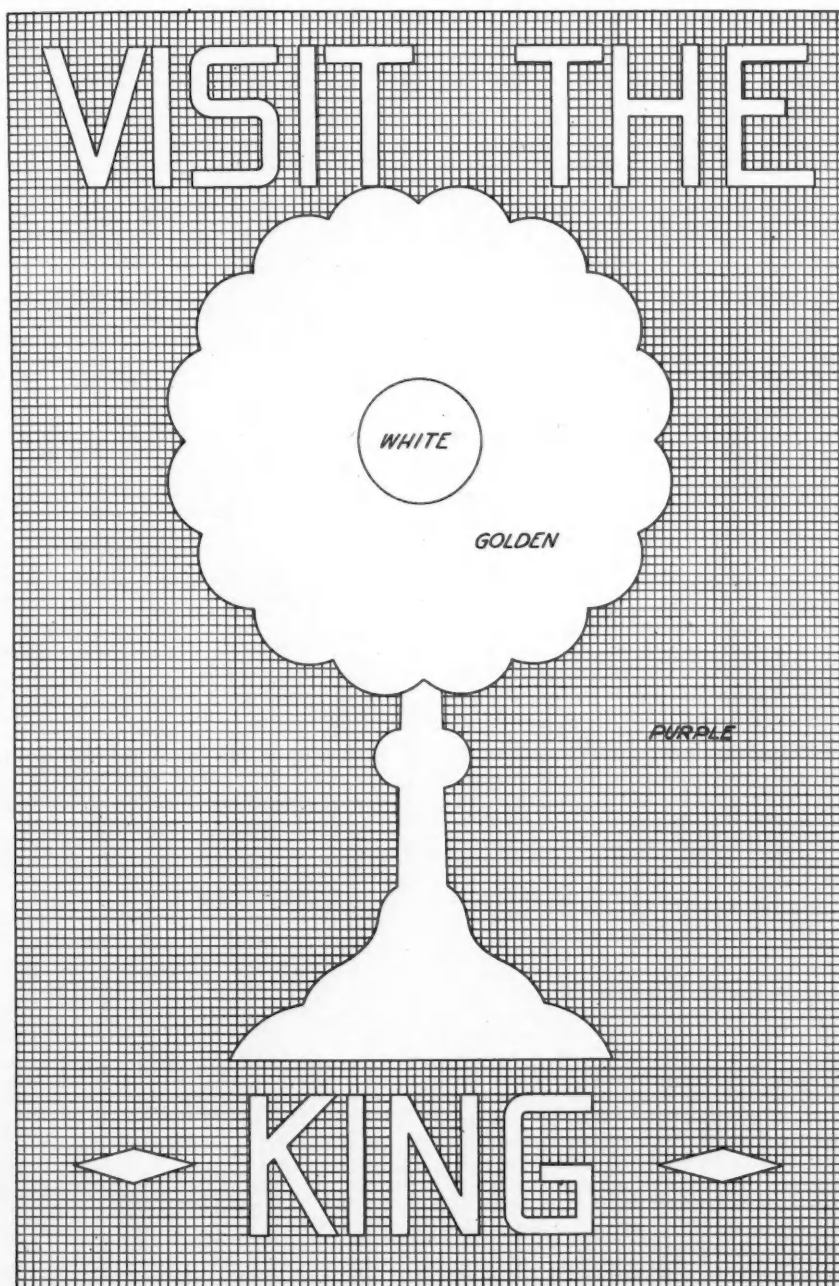
In the primary grades the activity unit revolves around the community, the circus, or any aspect of life which might interest the child here and now. Then follows a program built upon the attraction which transportation, communication, agriculture, or like situations hold for the growing child. Throughout the curriculum definite lines of study tend to be disregarded, and history, music, geography, literature, and other traditional subjects contribute to the general activity which is being undertaken. This fusion is intended to bring about a growth of responsibility, good work habits, creativeness, and other desirable personality and social traits. It does not imply, as some think, a system of disorganized teaching, a mere dabbling in knowledge, or a disregard for the development of fundamental skills which are needed everywhere in the life of the child and the adult. A true activity teacher so plans her course that she will give systematic attention to skills, reviews, diagnostic and remedial teaching, and all that makes for the education of the whole person; but she will do so through the medium of in-

terest and enthusiasm, in a vital and sympathetic manner, rather than through routine, and the dull memorization and checking, which takes so much from the happiness of the child's life as it comes to the youngster day by day.

Just as surely as most phases of life situations may be evaluated by definite criteria, so is there a measuring rod for the true activity. It may always be checked with a list of desirable standards which apply to units of work in general. Let us look at a few of these criteria:

1. The activity unit should be related to the living experience of the children.
2. It should give fuller meaning to his environmental experience.
3. It should be hard enough to challenge.
4. It should be easy enough to secure some degree of success.
5. It should lead to something more worthy or difficult.
6. It should foster an inquiring, investigative attitude.
7. It should be practicable under school conditions.
8. It should involve subject matter which is worth while and representative of the big aspects of life.

There are other items on the general list which might be included, but these will give us enough for the present problem of apply-



A Poster for Holy Week.—Designed by a Benedictine Sister.

ing our activity theory to the teaching of religion.

Now for a look at the field of subject matter which we have to consider: We must keep in mind that the religion which we are teaching our children, is to be a daily companion for them in their life through school, not only a preparation for the future. So, in considering an approach to this presentation of the activity method to you, I cast about for help from anyone upon whose good nature I might impose. Naturally my first thought was of the one person of my acquaintance who has been directly connected with the preparation of this series of textbooks on religion, and that person was my good friend, Sister Agnesine. Sister answered my appeal by suggesting that I "show that a teacher might open a lesson through reference to some recent experience, news item, or the like, without making the pupils feel that they are having the same old catechism lesson that they have had for years." Next, I turned to the textbook, *The Highway to God*, flicked the pages back and forth, and finally took a look at the list of problem questions on page 405, the summary of the chapter entitled "The End of the Journey." There before me on the page stood the first question: "Where are you going?" I am probably giving you a too intimate glimpse into the frivolous manner in which my mind sometimes works, but as it suits the mood of this paper, and may help me to put my message across to you more readily, I shall follow the thought as it developed. The question, then, caused a picture to flash before my memory. I was standing at a window in one of our convents in central Illinois. It was a fine day in the autumn, some years ago. Students from a near-by college were giving a stunt parade, and we Sisters were admiring and enjoying the floats and costumes of the participants. Near the end of the line there came a dilapidated old car, fantastically painted, and driven by a serious young tramp. Beside the driver sat another hobo, who solemnly held aloft a sign reading in black letters on a white ground: "Heaven is our home; we're here on a visit." It may not have been the most reverent approach to the message, but it was appealing to me, and though it gave me a good laugh, you can see it also stayed with me for years and years after the more routine messages had left. Heaven really is our home; and although some people might not agree that we are here on a visit, I believe others of us could argue rather convincingly that we are visitors, even though we do have to admit that we should be classed as paying guests who are working our way back to the place to which we really belong.

This incident might serve as an introduction to an activity used in one of my former English classes, and which could easily be applied to a class in religion. The thought behind the unit is "Education Through Public Signs." Our children are exposed day and night to signs and signs; and if we will take the opportunity of showing them how some of these signs might suggest thoughts of God and of our eternal destiny, we have gone a long way toward making their religion an intimate and a practical daily matter. Have your boys and girls watch for signs which probably have more than one meaning; then let them suggest serious application of them to religious facts and topics. You will be surprised at the wealth of such connotations which will be brought out by the common signs "Watch Your Step," "Go Slow," "Do Not Handle," "No Loitering," and hundreds of other signs. Take the idea, formulate plans for using it in accord-

ance with the criteria given for evaluating an activity, and you will be well started upon the road of its application in the method of teaching your religion.

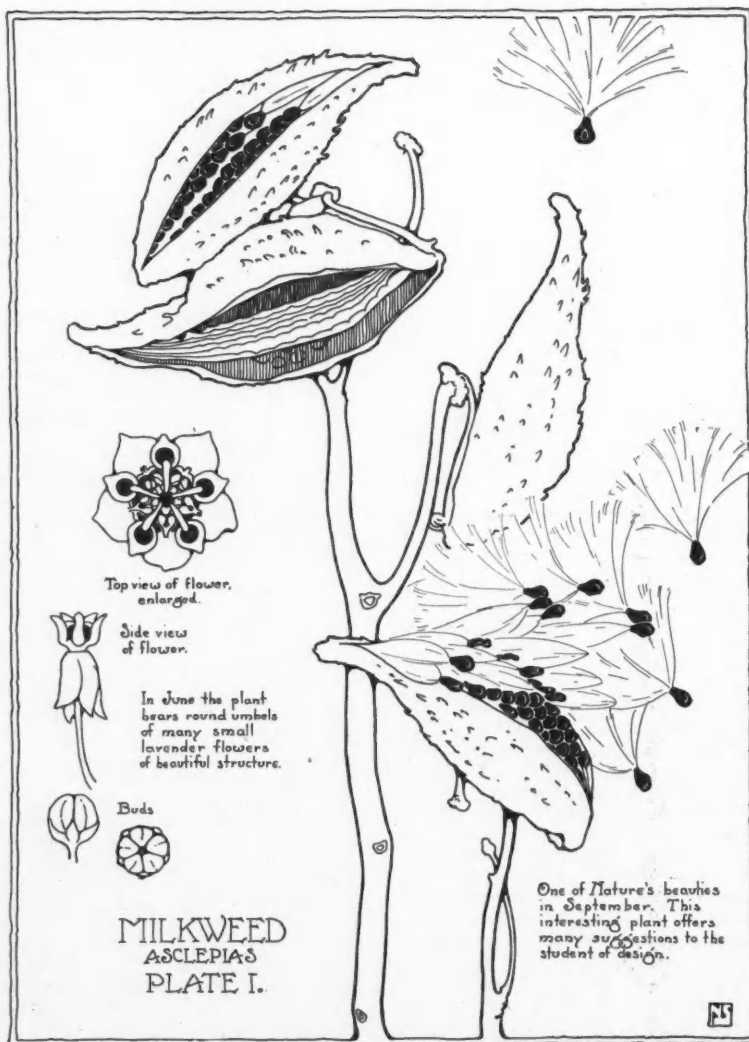
The Scripture texts which form a definite part of the study helps of this series, open the door to a treasurehouse of art and esthetics. The directions given with each set of these quotations are:

1. Identify the speaker.
2. State the conditions under which the statement was made.
3. Give the meaning.
4. Tell its significance.

Taking hold of this problem by means of the activity method, the resourceful teacher talks over the texts with her pupils, leads them to search for applications which may be made from them into their own daily lives or the lives of those dear to them, challenges them to further inquiry and investigation, and helps them plan a definite outcome which will keep the minds of the students alert and thoughtful of the personal appeal which the quotations have made to them. To this end, a Scripture booklet has been used with advantage. There are on the market several sets of inexpensive pictures which furnish good illustrations for the better-known Scripture texts. These might be selected as needed, and mounted, labeled,

and bound into useful and attractive little volumes. The art classes give opportunity for original designs for mounting the picture, lettering the title and answers, and planning and making a suitable cover. If it is not feasible to buy the pictures, they could be clipped from illustrations in the advertisement and general columns of the many magazines which find their way into the homes of our children. I might add here that in organizing the activity unit, definite plans should be made as to the disposition of the finished product, because children work to much better advantage when they know something certain about what is to happen to the piece of work upon which they are to expend so much time, thought, and ingenuity. The poems, too, which are suggested throughout the text for use in connection with the lessons in various chapters, might be formed into just such booklets as I have suggested for the Scripture texts, and accompanied by original drawings to illustrate the message the poems convey.

Composition, the bugbear of the life of many a brave lad who has been exposed to the traditional system of "writing a theme," takes on allurements and challenge when put into the form of such suggestions as are given in the Problem Questions which follow the chapter on Prayer. Here are some of them:



A Study of the Milkweed.

By Nettie S. Smith.

1. Write a prayer to God for your spiritual welfare.
2. Write a prayer for your mother; your father.
3. Write a prayer for the welfare of the United States.
4. Write a prayer that you may find life in its joyousness, as St. Francis of Assisi did.
5. Write a morning prayer; an evening prayer.

When such topics are suggested for composition, and diligent persistent thought and guidance applied, there should come forth from our youngsters such active prayers of love and praise as would move anew the hearts of those who read or hear them. These prayers, again, might be printed, illuminated, and presented to mother, father, or friend; and who can follow the train of good that will spring from such loving and personal appeals?

This paper is already too long, and I have just begun to tell you all that I would like to pass along about the application of the activity program to our teaching of religion. It follows through countless avenues of dramatization, reading textbooks and trade books, solving problems, listening to explanations, playing games, developing projects such as the diorama, the newspaper, the magazine; singing hymns and composing them, too; making various endeavors prompted by Catholic

speeches, forming clubs, going forth into the Action — these and hundreds more are clamoring for a hearing, and we are the ones to whom they should appeal for application to our religion program.

I shall only add an invitation to you, as teachers, to help your children to learn "how to find out"; to individualize and socialize your teaching of religion; to work with and for your children by bringing to them the authority of your knowledge, your willingness to learn with them, and your interest in their individual adjustment. These all are the outcomes of our awareness of the social, mental, physical, and spiritual possibilities of the children who look to us as their guides on "The Highway to God."

WHAT WILL I BUT THAT IT BE KINDLED?

In the entire world today there live about 1,700,000,000 people. More than one half of them are pagans who do not believe even in a personal God. Of the other half, about 250,000,000 are Jews and Mohammedans, and six to seven hundred millions are Christians. Of the Christians, slightly less than half are Catholics. In other words, now after 1900 years, for every person in the world who

adheres to the integral Faith revealed by Christ, there are five non-Catholics.

What has happened to the vigorous mission spirit that came on the first Pentecost Sunday in tongues of fire? You remember if you have read the New Testament, that not prisons, nor poverty, nor hardships were to prevent the spread of the Gospel of Christ. Are we too soft, too timid to be missionaries? Make the question more personal: have you ever made a convert to the Catholic Faith? If not, why not?

In your circle of acquaintances there are many non-Catholics. Your life itself, to those who know you, is a powerful argument for or against the spread of the Catholic Church. People say behind your back: "He's a Catholic, but he's no different from anybody else. He does so-and-so and so-and-so just like the rest of us." Or they say: "He's a Catholic whose creed and code you've simply got to respect; there just must be something to what he professes." Your example, Worthies, is the key factor in the spread of the Catholic Church among your friends.

Let us presume now that you're the right kind of a Catholic. Then we can further presume that in your circle of acquaintances there are at least some who would like to know more about the Catholic Church. They have heard, perhaps, that the Catholic Church is the enemy of science and progress. Or that there have been bad Popes. Or that the confessional is an unreasonable imposition upon the privacy of a man's own conscience. Or that to be a Catholic one must surrender his good common sense.

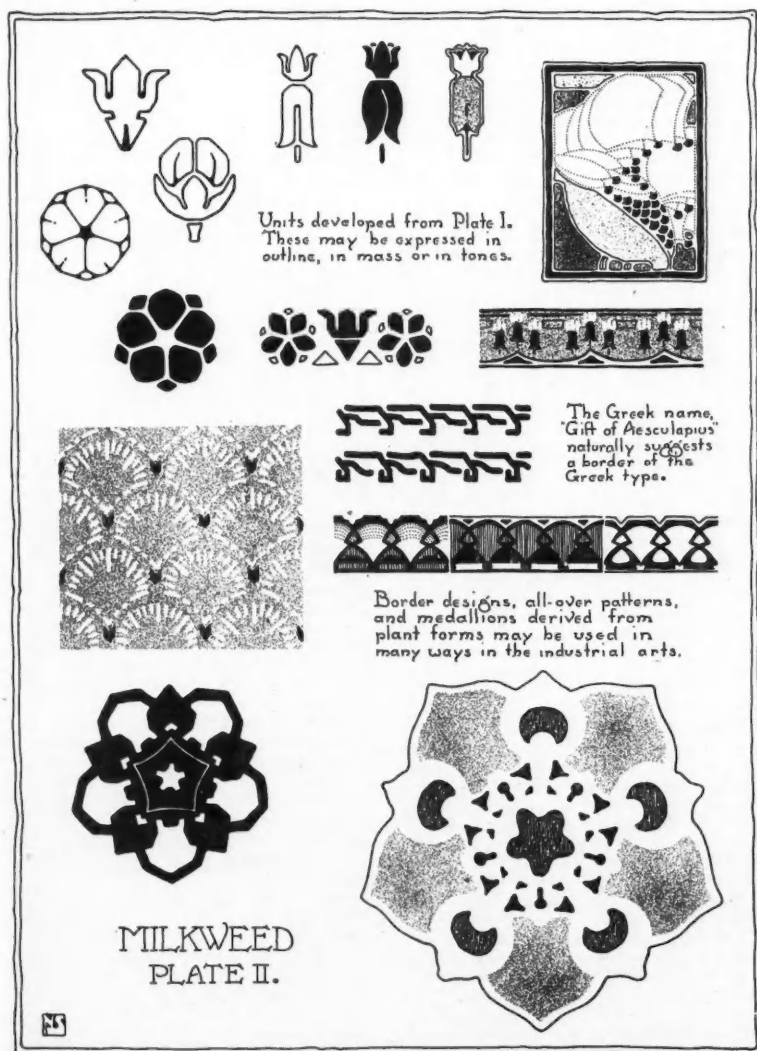
Have non-Catholics ever approached you with these or similar questions? Did you get hot under the collar? Did you weakly mutter, "Let's not talk religion; if you're really interested, go see a priest"? Perhaps you have lost, and are still losing, opportunities to make converts by your lack of interest, by your lack of information, as well as by the bad or indifferent influence of your everyday life.

Last Sunday, you remember, was Mission Sunday. For what purpose? To have you pray for conversions? Right. But also to have you examine yourself on what you are doing, consciously and unconsciously, toward the spread of the Catholic Faith. You don't have to be a priest and you don't have to go to China or India in order to be a missionary for Christ. Here in the United States, in your home town, along the street on which you live, even on this campus there are opportunities. We Catholics are 20,000,000, not one sixth of the population of the United States. About 1/15th of us are converts or the descendants of converts. Are you equipped to make converts?

Two factors are present in the making of every convert: a reasoned conviction that the Catholic Church is the true church; grace and light from on high which aids final ascent to Catholic truth.

Is your life a reasonable argument for the divine nature of the Catholic Faith? Are you gathering the knowledge necessary for answering ordinary inquiries about the Catholic Faith? Is the conversion of your non-Catholic friends one of the important intentions in your daily prayers? — *Religious Bulletin*, University of Notre Dame.

Much has been said about Kindness — too much cannot be said. Whatever qualities of character may seem admirable and desirable must be rooted deeply in kindness; otherwise they will, in the crisis, prove ineffective. — *Sister Fides Shepperson*.



Smith Center, Kansas.

Designs from the Milkweed.

New Books of Value to Teachers

English for Children

By Sister M. Vera, S.N.D. and Sister M. Marguerite, S.N.D. Cloth, 480 pp. Scott, Foresman & Co., Chicago, Ill.

These authors have been teaching primary methods for some years at Sisters' College, Cleveland, Ohio; hence they are well versed in modern methods of teaching. This qualification, added to their personal experience in teaching young children, constitutes the ideal qualification for an author of a professional book of this kind.

They have written a book for primary teachers, explaining in detail how to develop *self-expression* in oral and written language. The first and most necessary element in the process is a free-and-easy natural environment in the classroom, encouraged by unconventional seating and grouping, especially when the enrollment is large. The next essential is adequate experience, on the part of the child, in the special field of discussion. The latter requirement calls for skill on the teacher's part in selecting the subject; sometimes it calls for the creation of experience through excursions, projects, and the like.

The mere perusal of the model lessons introduced here and there to illustrate principles under discussion should be sufficient stimulus to improve the technique of any good teacher. These illustrations are, by the way, according to the authors, taken from the actual classwork in the model school.

English in the primary grades, say the authors, should be mostly oral, and the written work should be based upon previous oral work. Every primary teacher needs a book such as *English for Children* for careful study and constant guidance. These two Sisters have earned the gratitude of Catholic teachers for their pioneer work. It is to be hoped that many more such books will appear in the near future.

Elementary Practical Physics

By Newton H. Black and Harvey N. Davis. Cloth, 720 pp. \$2. The Macmillan Company, New York, N. Y.

This is a new book, published in January, 1938. The authors have evidently succeeded in presenting a difficult subject so well that most high-school students can understand more or less of it according to their ability. Principles are presented in relation to their applications, and they are explained by examples. The book is well arranged for teaching purposes. An attempt at motivation is a feature of the introduction to each subject. The teaching equipment consists of examples, questions and problems, summaries, reviews, and illustrations. The illustrations are numerous and well correlated with the text.

The Cross of Christ

By Rev. Fulgence Meyer, O.F.M. Cloth, 126 pp. \$1.35. The Bruce Publishing Company, Milwaukee, Wis.

These sermons on the passion and death of our Lord have been preached by the author, who presents them in the hope that they will arouse or increase sentiments of faith, piety, and love for Jesus Christ Crucified and be welcome as sermon material. They will be welcome indeed for Lenten reading.

The Gospel According to St. Matthew

By Rev. Leo F. Miller, Ph.D. Cloth, 346 pp. \$3.25. Joseph F. Wagner, Inc., New York City.

This book has been projected for use in religion classes or study clubs and as an aid in the pulpit. The introduction to the book consists of a brief treatment of historical data concerning the first Gospel—authorship, literary characteristics, doctrinal characteristics. The text of the Gospel is then presented with each section preceded by a brief analysis and the chapters broken up by side heads. Copious and illuminating notes accompany the text. In these notes the author has attempted to clarify all terminology which is not clear to the modern reader.

The book should prove very useful for the purposes for which it was written. The introductory material is clear and comprehensive enough

to provide the ordinary reader with all necessary information on the Gospel. The notes are excellent.

From the mechanical standpoint, the book is well arranged and well printed, but the absence of an index will probably be noticed immediately by the serious reader.

Our Kateri

by Sister Mary Immaculata, O.P. Cloth, 145 pp. Benziger Brothers, New York, N. Y.

In a simple and brief manner this biographical novel tells the life story of Catherine Tekakwitha, the Indian maiden who, if she did nothing more, excelled in goodness. We see the surroundings into which she was born and how at an early age her parents died and how she was adopted by her uncle. In spite of a life of hardship and opposition from her kinfolk she was baptized. To avoid marriage she escaped from the land of the Mohawks to Sault St. Louis in Canada. Here she was further instructed and received her First Communion. A short while after taking the vow of chastity she died. Anyone who would like to read a fast-moving sketch of Tekakwitha will find this book entertaining.

Saints to Help the Sick and Dying

By Edmund J. Goebel, Ph.D. Cloth, 141 pp. Benziger Brothers, New York, N. Y.

The attitude of the Church in regard to the sick and dying is often misunderstood, and this little volume is intended to make it clear. There are also complete instructions on the administration of Extreme Unction together with appropriate prayers for the sickroom. Short prayers to sixty-two individual saints who may be invoked for specific ailments are included.

A Second Latin Reader

By C. J. Vincent. Cloth, 144 pp., 6½ x 4¾, illustrated. 75 cents. Oxford University Press, New York, N. Y.

Here is a compact textbook by a British educator, consisting of selections, slightly modified, from Caesar, Cicero, and other Latin writers, chosen to exemplify various Latin constructions. Each group of selections is preceded by a historical introduction. Some definitions and suggestions for translation are given in footnotes. The book is provided with Latin-English and English-Latin vocabularies. There are 22 half-tone illustrations besides a map.

America Gropes for Peace

By Harold B. Hinton. Cloth, 222 pp., illustrated. \$1.60. Johnson Publishing Co., Richmond, Va.

This book is announced as a handbook of current history interpreting the news and giving underlying causes for the day's events. Written by a member of the staff of the *New York Times* it presents the popular newspaper views and explanations for world affairs. Thus, in treating the Spanish situation, it simply repeats the American newspaper attitude of assuming erroneously that the so-called Loyalist government was put in power by a majority of the population.

Instructions on Christian Doctrine

By Rev. N. O'Rafferty. Cloth, 328 pp. \$2.75. Bruce Publishing Co., Milwaukee, Wis.

The twelve articles of the Apostles' Creed are herein given a full treatment with explanations which bring to the fore the truths they contain. Each article of the Creed is divided into "instructions" for the purpose of giving lucid and detailed analysis. In the words of the author this book "is theology, both doctrinal and moral, rendered intelligible to all." It makes an excellent volume for instruction and is of rare worth as a source book for sermons.

Teaching the Use of Books and Libraries

By Mary Ingles and Anna McCague. 2nd ed. rev. Cloth, 207 pp. \$1.80. The H. W. Wilson Co., New York, N. Y.

This revised edition is a new handbook for use with any textbook of library instruction. It summarizes various methods in use, presents sample exercises and tests, and includes a vast amount of bibliography.

Practical Office Management

By Harry L. Wylie, Merle P. Gamber, and Robert P. Brecht. Cloth, 324 pp. \$4. Prentice-Hall, New York, N. Y.

A textbook for students and office managers, describing modern methods.

Your Health

By W. W. Bauer, M.D., and P. A. Teschner, M.D. Paper, 80 pp. Johnson Publishing Co., Richmond, Va.

A workbook designed to accompany the health broadcasts of the American Medical Association. Not all of the lessons are suitable for children.

An Outline in Civics

By Raymond R. Ammarell. Paper, 96 pp. 52 cents. McKinley Publishing Co., Philadelphia, Pa.

In the author's words, this "is not a brief outline, but an informational outline." It may be used with any textbook or without a textbook. Teachers will find it useful in organizing the course and in presenting a concise summary.

Detroit Beginning First-Grade Intelligence

Test
By Anna M. Engel and Harry J. Baker. Price per package, \$1.10. The World Book Co., Yonkers, N. Y.

The Detroit test is designed to aid in the classification of children entering the first grade. The present edition is a revision and extension of the widely used original form.

The test is easy to administer and the scoring is easy and accurate. The material comprises the test, the class record blank, and a manual of directions and keys.

The U. S. Catholic Press Exhibit

By Charles H. Ridder. Paper, 29 pp., illustrated. Reprinted from *Historical Records and Studies* by the U. S. National Committee of the World Catholic Press Exhibition, 33 W. 60th St., New York City.

The author is secretary-treasurer of the Committee charged with assembling the United States section at the recent Vatican press exhibit. The booklet describes in detail the exhibit and gives a picture of the Catholic press in the United States including many individual publications.

Durrell-Sullivan Reading Capacity and Achievement Tests

Intermediate tests for grades 3 to 6. Specimen sets, 45 cents. *Durrell Analysis of Reading Difficulty*. For grades 1 to 6. Examiner's kit, \$1.65. By Donald D. Durrell and Helen Blair Sullivan. Published by World Book Company, Yonkers, N. Y.

This test material is to be used to discover and analyze reading difficulties so that remedial work may be planned to correct the specific causes of a child's failures in reading.

Annuaire Pedagogique de la Societe De Marie

This annual of the Society of Mary (Brothers of Mary) published at headquarters in Belgium will be of interest to all who can read French.

Living Long Ago and Now

By Joy M. Lacey. Paper, 160 pp., illustrated. Flat-ring binding 52 cents. Johnson Publishing Co., Richmond, Va.

A textbook-workbook of information and exercises on ways of living from primitive times to the present. Illustrations introduce key words such as wigwam, cave, stone hatchet, etc.

Christ's Little Ones

By Rev. Winfrid Herbst, S.D.S. Cloth, xiv+231 pp. Published by the Salvatorian Fathers, St. Nazianz, Wis.

During the past forty years Europe has witnessed the birth and death of a number of saintly children whose lives are evidence of the truth of the old saying that we always have saints in the Church. The present book translated from the German tells briefly the life story of twelve saintly children of our own times.

Facts About Communism

By Edward L. Curran, Ph.D. Paper, 208 pp. 25 cents. International Catholic Truth Society, Brooklyn, N. Y.

Catholic Educational Association Plans Meeting

Plans are well laid for the 35th Annual Meeting of the National Catholic Educational Association to be held in Milwaukee, Wis., during Easter Week, April 20, 21, and 22. The meeting is held under the auspices of Most Rev. Samuel A. Stritch, D.D., Archbishop of Milwaukee. Rev. Edmund J. Goebel, Ph.D., diocesan superintendent of schools, is in charge of local arrangements. Rev. George Johnson, Ph.D., secretary-general of the N.C.E.A. and Mr. James E. Cummings, both located at 1312 Massachusetts Ave., N.W., Washington, D. C., are in charge of program and exhibits, respectively.

The meeting will open with a Pontifical Mass in the Milwaukee Auditorium on Wednesday, April 20. During the three days, in addition to general meetings, there will be meetings of the various departments—Parish School, Secondary School, College and University, Seminary, Minor Seminary, and Catholic Education of the Blind. All of the general and sectional meetings will be held in the Milwaukee Auditorium. Committee meetings will be held at the Hotel Pfister on Tuesday, April 19.

A feature of special interest will be the commercial exhibits of school books, school supplies, building equipment, etc. These exhibits will be educational; that is, they will be designed to acquaint those who attend the convention with the latest developments in the literary and mechanical fields so indispensable to successful modern education.

Preliminary programs for several of the departments are as follows:

Parish-School Department

Milwaukee Auditorium, John Plankinton Hall (Second Floor)

Wednesday, April 20

2:30 p.m.—General Topic: *Progressive Education and the Catholic School*

Paper: The Concept and Philosophy of Progressive Education. Sister Joseph Mary, S.S.J., Nazareth College, Rochester, N. Y.

Discussion: Is the Program of Progressive Education Practical for the Parochial School as it Exists Today? Rev. William R. Kelly, A.M., LL.D., Superintendent of Schools, New York, N. Y.

Discussion: Progressive Education Experiences in Parochial Schools in New York and Chicago. Sister Mary Joan, O.P., Community Supervisor, Sisters of Third Order of St. Dominic, Sinsinawa, Wis.

Discussion: A Pastor's View of Progressive Education. Right Rev. Msgr. Thomas V. Shannon, LL.D., Pastor of St. Thomas Apostle Church, Chicago, Ill.

Tuesday, April 21

9:30 a.m.—General Topic: *Religious Development Through the Elementary-School Program*

Paper: What is the Obligation of Religious Communities Regarding the Fulfillment of the November, 1929, Decree of the Sacred Congregation of Religious on the Preparation of Teachers of Religion? Rev. Edward J. Westenberg, Ph.D., Superintendent of Schools, Green Bay, Wis.

Discussion: How Can Religious Communities Fulfill the Obligation Imposed by the Sacred Congregation? Sister Francis Joseph, Community Supervisor, Sisters of Providence, St. Mary-of-the-Woods, Ind.

Discussion: What Catholic Universities are Doing to Help Prepare and Improve Teachers of Religion. Rev. Rudolph G. Bandas, Ph.D., S.T.D. et M., The St. Paul Seminary, St. Paul, Minn.

Paper: The Teacher's Personality and Its Effect on the Religious Development of the

Young. Sister Ricarda, O.S.B., St. Edmund's Hall, Nauvoo, Ill.

Discussion: Objective Data on the Effect of the Teacher's Personality on the Religious Development of the Young. Sister M. Clare, S.N.D., Notre Dame College, Cleveland, Ohio.

2:30 p.m.—General Topic: *Crime and the Schools*

Paper: Crime and the Schools. Mr. J. Edgar Hoover, Head of the Federal Bureau of Investigation, Department of Justice, Washington, D. C.

Discussion: Prison Statistics. Rev. Harold E. Keller, Diocesan Superintendent of Parish Schools, Harrisburg, Pa.

Discussion: Preventing Crime by Teaching in the School What is Neglected in the Home. Rev. Eligius Weir, O.F.M., Chaplain of Illinois State Penitentiary, Joliet, Ill.

Friday, April 22

9:30 a.m.—General Topic: *Religious Education*

Paper: Needed Research in the Field of Teaching Religion on the Elementary-School Level. Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Dean of Graduate School, Marquette University, Milwaukee, Wis.

Paper: Factors Outside the School Which Interfere with the Work of Religious Education. Sister Adrienne Marie, S.U.S.C., Sacred Heart School of Education, Fall River, Mass.

Paper: Can the Neighborhood Movies be Used in Applying Religious Knowledge? Miss Ellamay Horan, Editor of *Journal of Religious Instruction*, De Paul University, Chicago, Ill.

Secondary-School Department

Milwaukee Auditorium, Peter Engelmann Hall (Second Floor)

This Department will devote its sessions to the philosophical, economic, religious, and social phases of present-day conditions as they affect the Catholic high school and American citizenship. The background of the discussions will be the Holy Father's recent Encyclicals and Letters on Christian education.

Wednesday, April 20—*Philosophic (Government)*

2:00 p.m.—Opening meeting of the Secondary-School Department. Business session: Reports, appointments, etc.

Paper: Democracy and the Catholic High School. Rev. John LaFarge, S.J., Associate Editor of *America*, New York, N. Y.

a) For Christ and His Kingdom. Mr. James Baker, Senior, Fenwick High School, Oak Park, Ill.

b) Catholic Action by High-School Students. Miss Virginia Chmelik, Senior, St. Mary's Academy, Milwaukee, Wis.

NOTE: A floor discussion by high-school students will follow these papers and an exhibit will be presented showing the Catholic high-school activity for God and country.

Thursday, April 21—*Economic (Community)*

9:30 a.m.—Paper: The Vital Importance of Social Studies. Mr. John L. McMann, Ph.D., Professor of Social Sciences, Our Lady of the Lake College, San Antonio, Tex.

10:30 a.m.—Paper: New Procedure for Evaluating Secondary Schools. Mr. E. D. Grizzell, Ph.D., University of Pennsylvania, Chairman, Executive Committee, Co-operative Study of Secondary-School Standards.

Religious (God and Country)

2:30 p.m.—Paper: The Preparation of Teachers for the Teaching of Religion. Sister M. Ursula, R.S.M., Ph.D., Mercy High School, Milwaukee, Wis.

3:30 p.m.—Paper: A Catholic High-School Student's Influence in His Community. Rev. George J. Flanigan, S.T.D., Diocesan Superintendent of Schools, Nashville, Tenn.

Friday, April 22—*Social (Citizenship)*

9:00 a.m.—Paper: Training for Future Citizenship. Brother Leo of Mary, F.S.C., Ph.D., Professor of Education, St. Mary's College; Wi-

nona, Minn.

9:50 a.m.—Paper: The Home and the School in Catholic Education. Mrs. Thomas F. McCormick, A.M., Past-President of Archdiocesan Home and School Society, Milwaukee, Wis.

10:40 a.m.—Business meeting of the Department, reports, elections, etc.

College and University Department

Milwaukee Auditorium, Solomon Juneau Hall (First Floor)

Wednesday, April 20

2:30 p.m.—Opening meeting of the College and University Department

Address by the President: Academic Freedom in Catholic Education. Rev. Francis L. Meade, C.M., Ph.D., Dean of College of Arts and Sciences, Niagara University, Niagara Falls, N. Y.

Appointment of Committees on Nominations and Resolutions.

Paper: The Revival of the College Faculty Committee. Mr. George F. Donovan, Ph.D., President, Webster College, Webster Groves, Mo.

Paper: A Plan of Curricular Integration for the Catholic College. Rev. Charles M. O'Hara, S.J., Marquette University, Milwaukee, Wis.

Report of the Eastern Regional Unit. Report of the Midwest Regional Unit. Report of the Southern Regional Unit. Report of the Western Regional Unit.

Thursday, April 21

9:30 a.m.—Report of the Accreditation Commission. Discussion.

2:30 p.m.—Report of the Committee on Graduate Studies. Discussion.

Paper: The Catholic College and the Master's Degree. Mr. Roy J. Deferrari, Ph.D., Dean of Graduate School of Arts and Sciences, The Catholic University of America, Washington, D. C. Discussion.

Friday, April 22

9:30 a.m.—Report of the Committee on Libraries and Library Holdings. Report of the Committee on Educational Problems and Research. Report of the Committee on Nominations. Report of the Committee on Resolutions.

School Superintendents' Department

Milwaukee Auditorium, Committee Room

Wednesday, April 20

4:30 p.m.—Business session.

7:00 p.m.—Annual Dinner Meeting, Hotel Pfister.

Guest Speaker: Mr. S. A. Baldus, Managing Editor of *Extension Magazine*, Chicago, Ill.

Seminary Department

Milwaukee Auditorium, Byron W. Kilbourn Hall (First Floor)

Wednesday, April 20

2:30 p.m.—Opening meeting of the Seminary Department.

Reading of minutes. Appointment of Committees on Nominations and Resolutions.

Paper: Making the Seminarian Convert-Minded. Rev. John A. O'Brien, Ph.D., Chaplain of the Newman Foundation, University of Illinois, Champaign, Ill. Discussion.

Paper: Organizing Concepts as Tools of Social Inquiry; A Method of Teaching Sociology to Seminarists. Rev. Sylvester Piotrowski, Ph.D., Seminary of St. Francis de Sales, Milwaukee, Wis. Discussion.

Thursday, April 21

9:30 a.m.—Paper: Substitute for the Fifth Year of Theology. Rev. Joseph B. Collins, S.S., S.T.D., Ph.D., Sulpician Seminary, Washington, D. C. Discussion.

Paper: The Teaching of History in the Seminary. Rev. William J. Gauche, S.T.D., Ph.D., Mount St. Mary's Seminary of the West, Norwood, Cincinnati, Ohio. Discussion.

2:30 p.m.—Joint Session of Major and Minor Seminary Representatives. Paper: The Seminarian and Social Sciences. Most Rev. Aloysius J. Muench, D.D., Bishop of Fargo, N. Dak. Discussion.

Paper: Liturgy in Our Seminaries. Rev. Roger Schoenbecker, O.S.B., St. John's Abbey, Collegeville, Minn. Discussion.

Friday, April 22

9:30 a.m.—Paper: The Use of Patrology and

the History of Dogmas in the Teaching of Dogmatic Theology. Rev. John A. Flynn, C.M., S.T.D., St. Vincent's Seminary, Germantown, Philadelphia, Pa.

Round-table discussion.

Topics: Fostering the Reading Habit in Seminarians; The Application of the Principles of Moral Theology to the Problems of Justice at the Present Day.

Business session.

Reports of Committees on Nominations and Resolutions. Election of officers. Adjournment.

Minor-Seminary Section

Milwaukee Auditorium, George H. Walker Hall (First Floor)

Wednesday, April 20

2:30 p.m.—Opening meeting of the Minor-Seminary Section. Reading of minutes. Appointment of Committees on Nominations and Resolutions.

Round-table discussion.

Topics: Religion Course in the Minor Seminary; Public Speaking; Late-comers to the Minor Seminary; Examinations and Grading; The Radio; Reading in the Minor Seminary, *et al.*

Thursday, April 21

9:30 a.m.—Round-table discussion.

2:30 p.m.—Joint session of the Seminary Department and the Minor-Seminary Section in the Meeting Room of the Seminary Department.

Paper: The Seminarian and Social Sciences. Most Rev. Aloysius J. Muench, D.D., Bishop of Fargo, N. Dak. Discussion.

Paper: Liturgy in Our Seminaries. Rev. Roger Schoenbecher, O.S.B., St. John's Abbey, Collegeville, Minn. Discussion.

Friday, April 22

9:30 a.m.—Round-table discussion.

Business session. Reports of Committees on Nominations and Resolutions. Election of officers. Adjournment.

Banquet

Hotel Pfister, Ballroom

Thursday, April 21

7:00 p.m.—Addresses by two speakers of national prominence.

Address: Religion in Education and Its Values in American Democracy, Hon. John A. Matthews.

Address: Equalization of Educational Opportunity for Whom?, Rev. George Johnson, Ph.D.



SOCIAL-ACTION CONFERENCE

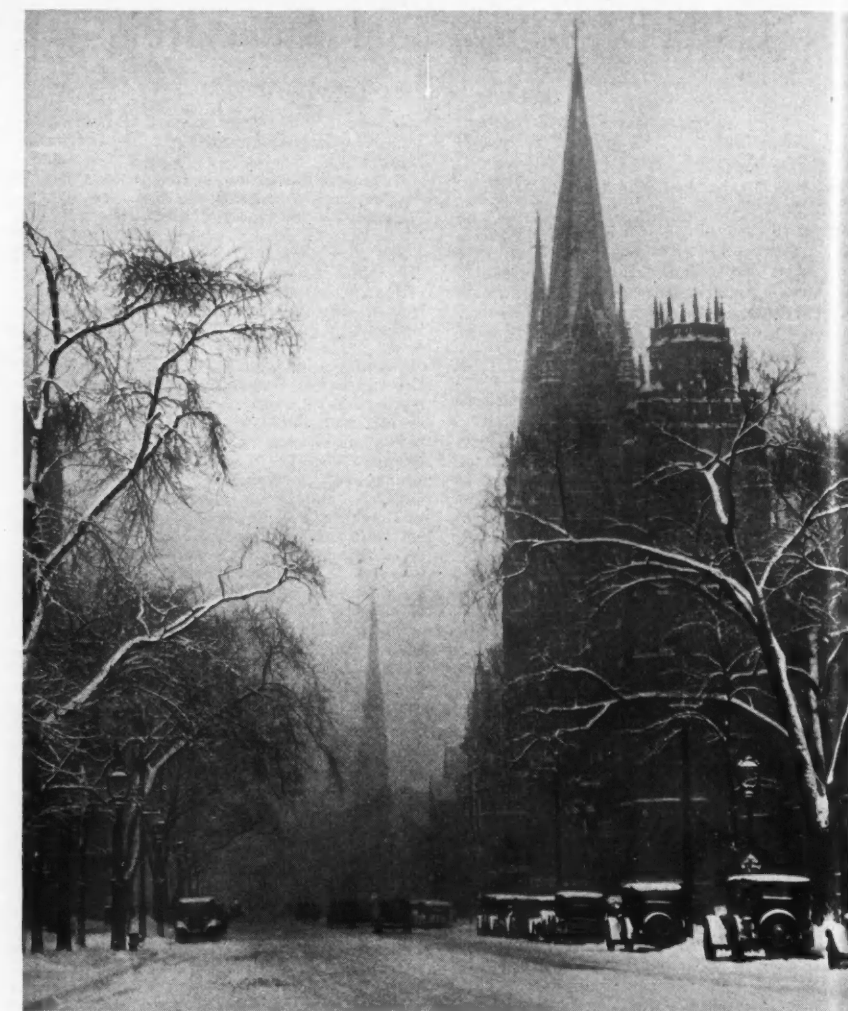
A National Catholic Social-Action Conference will be held in Milwaukee, Wis., May 1 to 4, 1938, under the auspices of Most Rev. Samuel A. Stritch, D.D.

To promote a Christian Social Order, Social Justice, and Peace, a comprehensive program has been arranged by the Social-Action Department of the N.C.W.C. and the school of social science of the Catholic University of America.

Rev. Paul Tanner, 225 East Michigan St., Milwaukee, Wis., is chairman of the committee on arrangements.

COMING CONVENTIONS

April 4-8. Northwest Association of Secondary and Higher Schools, at Spokane, Wash. Paul S. Filer, 322 Columbia Building, Spokane, secretary. April 13-15. Kentucky Education Association, at Louisville. W. P. King, 1423 Heyburn Building, Louisville, secretary. April 13-16. Eastern Commercial Teachers' Association, at Philadelphia, Pa. Harry I. Good, 701 City Hall, Buffalo, N. Y., secretary. April 14-16. Georgia Education Association, at Atlanta. Ralph L. Ramsey, 403-4 Walton Building, Atlanta, secretary. April 14-16. Tennessee Teachers' Association, at Nashville. Arthur L. Rankin, Superintendent of Hamilton County Schools, Court House, Chattanooga, president. April 19. North Carolina School Board Association, at Chapel Hill. Guy B. Phillips, Chapel Hill, secretary. April 19-21. American Association of Collegiate Registrars, at New Orleans, La. J. R. Robinson, Peabody College, Nashville, Tenn., sec-



Marquette University and the Gesu Church, from 13th St. and Wisconsin Ave., Milwaukee.

Photo by Dr. M. J. Martin.

retary. April 20-22. National Catholic Educational Association, at Milwaukee, Wis. Rev. George Johnson, Ph.D., 1312 Massachusetts Ave., N.W., Washington, D. C., secretary. April 20-23. American Association for Health and Physical Education: A Department of the N.E.A., at Atlanta, Ga. E. D. Mitchell, 311 Maynard St., Ann Arbor, Mich., secretary. April 21-22. Wisconsin Association of School Boards, at Milwaukee. Mrs. L. Bannermon, 615 Hamilton St., Wausau, secretary. April 22-23. Wisconsin City Superintendents' Association, at Milwaukee. R. J. McMahon, Oshkosh, secretary. April 25-28. Association for Childhood Education, at Cincinnati, Ohio. Mary E. Leeper, 1201 Sixteenth St., N.W., Washington, D. C., executive secretary. April 28-30. Catholic Education Association of Pennsylvania, at Pittsburgh. Rev. Brother Azarias, F.S.C., 4720 Fifth Avenue, Pittsburgh, secretary. May 6-7. Modern Language Teachers' Association—Central West and South (affiliated with National Federation of Modern Language Teachers), at St. Louis, Mo. Lilly Lindquist, Detroit Public Schools, Detroit, Mich., secretary. May 6-7. Wisconsin Vocational Association, at Wausau. William A. Brazier, Milwaukee Vocational School, Milwaukee, secretary. May 15-19. National Congress of Parents and Teachers, at Salt Lake City, Utah. Mrs. Warren L. Mabrey, 421-A North Frederick, Cape Girardeau, Mo., secretary. May 23-25. American Federation of Arts, at Washington, D. C. F. M. Henderson, 801 Barr Building, Washington, secre-

tary. May 25-30. International Eucharistic Congress, at Budapest, Hungary.

THE STATUS OF PAROCHIAL SCHOOLS

Rev. Henry B. Loudenbach, LL.D., Buffalo, N. Y., president of the New York State branch of the Catholic Central Verein of America, spoke recently at a meeting of branches of the Central Verein and N.C.W.C. on the topic "The Present Status of the Parochial School in the United States."

"Catholic schools have no means of subsistence except the good will of the government and the good will of the Catholic people," he said. He reviewed the school fight in Michigan, which it cost Bishop Gallagher \$180,000 to win. Then he recalled the fight which was lost in Oregon and won in the Supreme Court of the United States. "This Court told the State of Oregon that the parents came first, and the state came second. That is the status in the United States today. Our enemies, however, are not asleep."

"Now, what can we do about perpetuating the parochial schools?" he asked. "The first thing is to keep what we have." He then showed figures on the leakage from our schools. There are about two million Catholics in Catholic schools and the same number in public schools.

Father Loudenbach cited the condition of the Italians in a certain large city who do not send their children to parochial schools nor provide such schools. And in the Polish sector, about 80 per cent of the children attend the public schools.

The Fabric of the School

Tables and Chairs for Schoolrooms

The furniture in schoolrooms has been changing radically in recent years. Changes in teaching methods and new ideas in school discipline are largely responsible for the gradual discontinuance of the old types of fixed desks and seats. The demands of teachers for movable chairs and desks that do not hold children rigidly in cramped positions has been approved not only by school executives but by physicians and parents.

A recent discussion of school furniture in *Indian Education* presents a series of conclusions that are of value to all schools. It is suggested that all school furniture must meet these basic requirements:

"1. We believe that all pupil furniture should be movable.

"2. We believe that a separate table and chair are preferred to any combination type.

"3. We believe that a flat-top table has more to commend it than the sloping top which is more or less traditional in classroom furniture.

"4. After graduation from school the pupil

will be expected to write on a flat surface. He should, therefore, become accustomed to it in the school.

"b) Reading in after life, will be done from a book either held before the eyes without support or raised against the edge of a horizontal surface. The use of a gadget such as a bookrest teaches the pupils to place dependence upon a mechanical device which few, if any, will find available for school. Not even public libraries furnish reading racks.

"4. The writing surface should be of wood, finished in a light tan, pleasant to look at, and which lightens rather than darkens the classroom.

A Small Gothic School

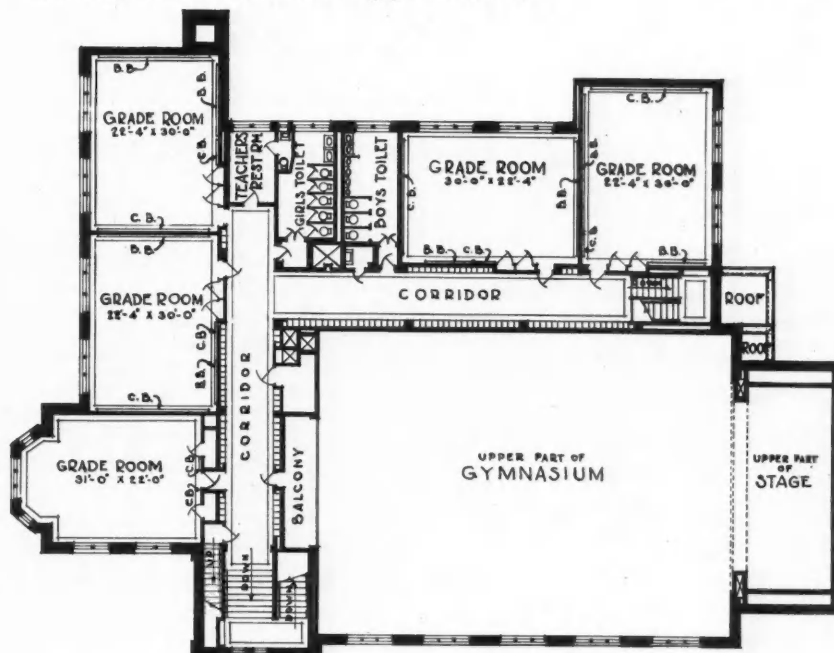
THE accompanying illustrations show the parochial school for St. Stephen's Congregation, Stevens Point, Wis., completed in 1933 by Childs & Smith, architects of Chicago, Ill.

The building is of Gothic design of reinforced concrete, bar joist construction, faced with native rubble stone and trimmed with Bedford cut stone.

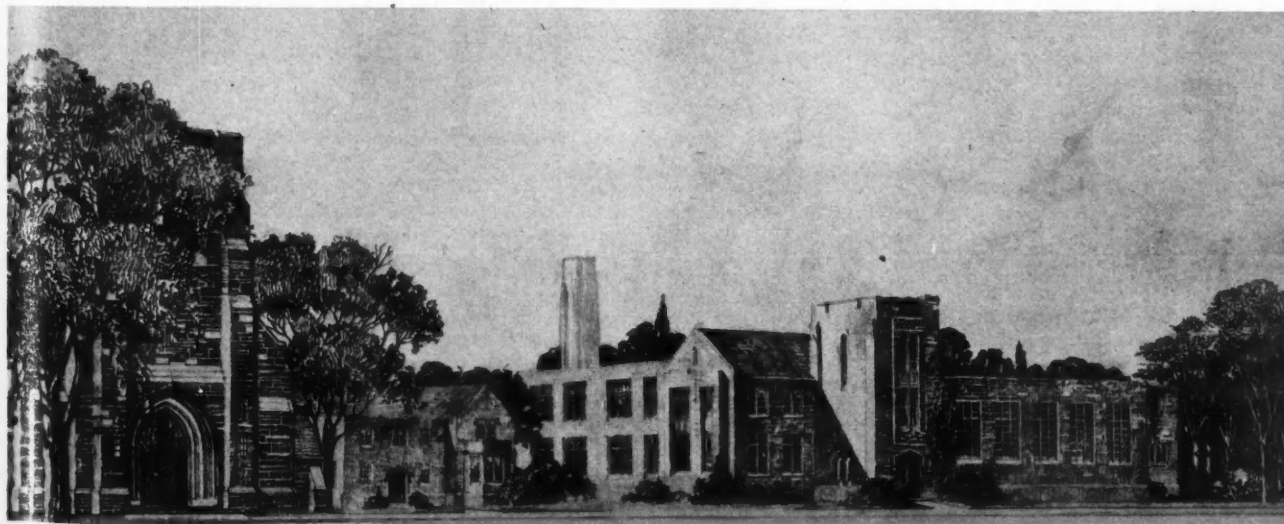
Walls and ceilings throughout are plastered. Classrooms have asphalt tile floors; corridors and stairways terrazzo floors. Metal wainscot is used in corridors and brick wainscot on stairways.

Vacuum steam is used for heating with unit ventilation and pneumatic temperature control.

The building measures 257 by 392 feet with a north frontage. There are nine classrooms and a library-reading room on the east and south. The auditorium-gymnasium, 52 by 70 feet with a seating capacity of 525, is on the first floor in the front of the building to the right of the main entrance and foyer. The basement contains besides boiler rooms and locker and shower rooms, a kitchen and space that may be used for serving meals at parish functions. The building cost about \$97,000 or 25.6 cents per cubic foot.

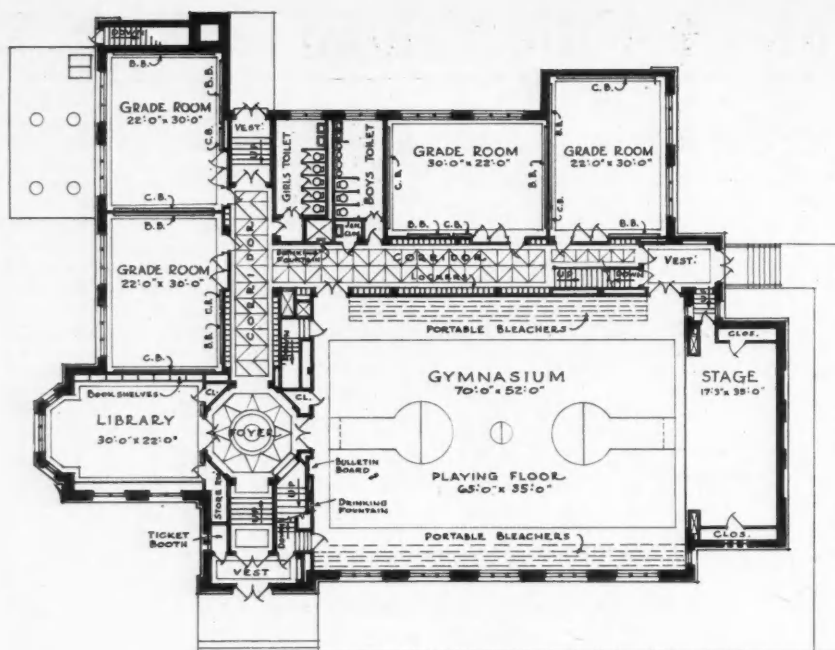


Second-Floor Plan.

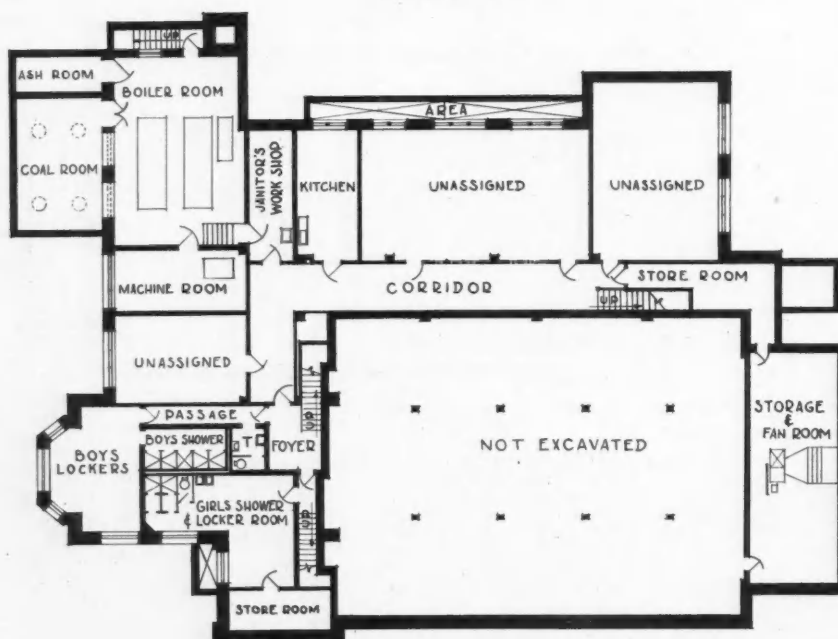


St. Stephen's Church, Rectory, and School, Stevens Point, Wisconsin.

Childs & Smith, Architects, Chicago, Ill.



First-Floor Plan



Basement-Floor Plan

"5. Desk and chair should each be light enough to be easily moved by the child himself.

"6. In the early primary grades some advantage may be attached to tables which will accommodate two children.

"7. In the upper grades library tables seating four pupils or more may be a helpful adjunct to the classroom.

"It is recommended that in actual use the chairs and tables in schoolrooms must be suited to the needs of the individual child. A comfortable chair is one in which a child may sit in an upright position with his feet flat on the floor, allowing sufficient space below the thigh at the knee joint, so that he can

easily slip his hand between the chair and his leg. A higher chair brings an undesirable pressure upon the large blood vessels of the leg. A satisfactory table is one on which the child can comfortably rest his forearm for writing, without unduly askewing his elbow or bringing pressure upon the large muscle of the arm. As children vary a great deal in leg and trunk length, and are continuously growing, the suitability of chair and table should be checked several times during the year."

HOW TO TREAT FRESHMEN

St. Louis University, St. Louis, Mo., at the beginning of the present school year, con-

ducted for three days a special program of service to freshmen. Under direction of Rev. Wilfred M. Mallon, S.J., chairman of the committee on student personnel, administrative officers, the faculty, and a group of student advisers were at the service of the new arrivals.

One important objective was to acquaint the school officers by means of tests and personnel records, with aptitudes, ambitions, etc., of the newcomers. The other purpose was to orientate the freshmen in their new environment. They became acquainted with the faculty and by means of lectures and tours learned how to use the library and the athletic facilities, and how to share immediately in such activities as publications, forensics, and dramatics. The program began with a welcome gathering given by University officers to the freshmen.

IMPORTANCE OF SCHOLARSHIP

The problems threatening the welfare of society and the peace of the world call for the mobilization of the intelligence of scholars instead of armies to effect a solution, Rev. Dr. John A. O'Brien, director of the Newman Foundation at the University of Illinois, said in an address at James Milliken University.

"The freedom of the individual," said Dr. O'Brien, "his right to spiritual autonomy, to independence in the development of his own culture, and the rounding out of his own personality are menaced by the growth of totalitarianism in the form of fascism and communism in many of the countries today.

"Under this philosophy the state becomes the overlord. The individual is reduced to a mere cog in the mighty wheel of the state. He has no legitimate interests outside of the aggrandizement of the state, which decrees what he shall read, think and say, and how he shall worship and live. Such is the fate which has befallen the hundreds of millions of people in Russia, Italy, Germany and Japan.

"The menace of totalitarianism can be met, not by bullets and bayonets, but by reason and intelligence, by boring from within with the acids of rational inquiry, by emancipating the minds of the masses from the tyranny of dictatorships of either the Hitler or the Stalin type. The welfare of human society demands that the scholar leave his cloistered seclusion and take his place in the arena of contemporary life, where his trained intelligence will point the way to the solution of our difficulties.

"The disputes between the 'have' and the 'have-not' nations which may drench civilization with a tidal wave of human blood could be solved in an afternoon by the scholars of the world."

KILLING DANDELIONS

A solution of 1½ pounds iron sulphate in 5 gallons of water sprayed on the lawn will kill dandelions and plantain weeds, but will practically not injure the grass. Use a spray pump of the hand or power type.

It is well to go over the lawn with drag or roller so that the weeds will be bruised before they are sprayed. From two to five applications of the chemical may be necessary for a thorough job.

Sidewalks and foundations of buildings must be protected against the spray which causes unsightly discolorations.

An area of 350 square feet can be treated with 1½ pounds of iron sulphate. An acre will require 180 pounds of chemical and 250 to 280 gallons of water.